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VOLUME 95

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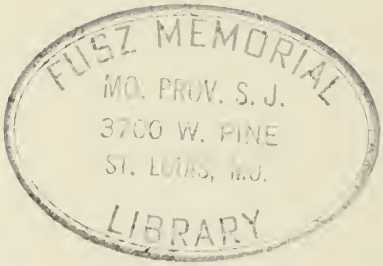

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WOODSTOCK LETTERS

WINTER 1966

Volume 95 Number 1

INTRODUCTION

Many Jesuits did not have a chance to read all the *Newsletters* from the first session of the 31st General Congregation. The lead article by Associate Editor **James P. Jurich, S.J.**, is the fourth of a series of articles in which we are attempting to keep the members of the Society informed and encourage intelligent discussion and reflection on the issues facing the Society in this period of transition and in its attempt to study the effectiveness of its present work. In editing, rewriting, and in some cases retranslating the *Newsletters* from the Congregation, Mr. Jurich has made the information available in a more readable form.

J. G. Milhaven, S.J., teaches philosophy at Fordham University. The problems he discusses will be particularly familiar to readers in contact with college students, and his comments give another dimension to the text of the Congregation's decree on atheism.

In 1964 and 1965 WOODSTOCK LETTERS published two symposia on our role in higher education. Now **Robert R. Newton, S.J.**, asks whether our high schools are keeping pace with the progress of other institutions in secondary education. We will welcome responses to his question from our readers and will devote a major part of the Spring issue to statements in our high school apostolate today.

John L'Heureux, S.J., author of *Quick as Dandelions*, has published recently in *Atlantic*, *Continuum*, and *The Critic*.

John W. O'Malley, S.J., is professor of history at the University of Detroit. **Henry C. Bischoff, S.J.**, who studied history at the University of Chicago, is now in tertianship in Ireland.

The biography of Fr. Roccati, S.J., is the work of **Harold E. DeLucchi, S.J.**, present pastor of Holy Family Church in San Jose, and **Harold E. Ring, S.J.**, who preached the sermon at Fr. Roccati's funeral. We have reprinted Fr. Roccati's letter from WOODSTOCK LETTERS, Vol. 43, 1914.

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WOODSTOCK LETTERS solicits manuscripts from all Jesuits on all topics of particular interest to fellow Jesuits: Ignatian Spirituality, the activities of our various apostolates, problems facing the modern Society, and the history of the Society, particularly in the United States and its missions. In general it is our policy to publish major obituary articles on men whose work would be of interest to the whole assistancy.

Letters of comment and criticism will be welcomed for the Readers' Forum.

Manuscripts should be typed, double-space with an ample margin, preferably the original copy.

STAFF

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THE 31ST GENERAL CONGREGATION: THE FIRST SESSION

the Newsletters *reworked*

Edited by James P. Jurich, S.J.

This article is intended to depict the work of the first session of the 31st General Congregation as it has been presented to us in the sixteen Nuntii *or* Newsletters *prepared by the Congregation's Office of Information and sent to all our houses. Any information introduced into this account from other sources is minimal: excerpts from the Pope's allocution are taken from the separate translation sent from Rome; some details about members of the Congregation come from the* Elenchus Patrum Congregationis Generalis XXXI; *all other additions are relegated to the footnotes.*

Although it is based on the Newsletters, *this article is not a strict reproduction of them. The order of the material has been changed to make it more chronological. Many of the repetitions required by the* Newsletter *format have been eliminated, along with news not directly connected with the Congregation (e.g., Father General's television and press interviews). Some sections have been condensed and recast.*

Since the English translation sent from Rome, the work of several hands, is uneven in quality, the entire article has been checked against the Latin original. Where it was judged necessary, the translation has been modified or entirely redone. If this process of condensing, recasting, and retranslating has introduced new errors, the editor offers his apologies to the authors of the original Nuntii *and to the General Congregation which the errors may misrepresent.*

As a convenience for readers who may be interested in the development of certain questions and not others, the following list of topics has been provided. The italicized numbers refer to the marginal numbers in the text. At the end of each numbered section another number in parentheses indicates where the same topic is again taken up.

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* * *

". . . hoc folium Nuntiorum mittimus, ut nomine PP. Electorum Congregationis XXXI omnibus Nostris communicemus quaedam quae in Congregatione Generali fiunt."

Thus begins the first of sixteen *Newsletters* sent from the 31st General Congregation. The primary purpose is clear: communication with the whole Society. The information to be imparted will be "some of the

happenings at the General Congregation." This communication will be official, that is, in the name of the members of the Congregation, who voted almost unanimously on May 8 to establish an experimental Office of Information. This Office was entrusted with the task of preparing news releases both for the whole Jesuit order and for the public news media.

The authors of the *Newsletters* saw this new and unusual work as the fulfillment of a triple desire: many Jesuits had expressed their desire for this kind of information about such an important event; the fathers of the Congregation desired to feel as closely united as possible with the whole Society; in the *Constitutions* [673][1] St. Ignatius himself had shown his desire for the communication of news among Ours. For their part, the authors promised to "spare no effort" in reporting the events of the Congregation.

The allocution of Pope Paul VI

The first event of the 31st General Congregation took place at the Vatican on the morning of May 7, 1965. The 224 delegates assembled there for a special audience with Pope Paul VI. After praising the Society for its ideals and its achievements, the Pontiff exhorted his Jesuit listeners: "Let each one of you consider it his chief honor to serve the Church, our Mother and Teacher; to follow not his own but the counsel, the judgments, the projects of the hierarchy and to bring them to fruition; to be animated more by the spirit of cooperation than of privilege."

1 The Pope then spoke of the "task entrusted to you by the Church and by the Supreme Pontiff." In the context of the special vow of obedience to the Roman Pontiff, Pope Paul said:

> It is the special characteristic of the Society of Jesus to be champion of the Church and holy religion in adversity. To it we give the charge of making a stout, united stand against atheism. . . . We bid the companions of Ignatius to muster all their courage and fight this good fight, making all the necessary plans for a well-organized and successful campaign. It will be their task to gather information and news of all kinds, to publish, to hold discussions among themselves, to prepare specialists in the field, to pray, to be shining examples of justice and holiness, skilled and well-versed in an eloquence of word and example made bright by heavenly grace, illustrating the words of St. Paul: "My speech and my preaching were not in the persuasive words of human wisdom, but in the showing of the Spirit and power" (I Cor. 2:4).[2] (23)

[1] Bracketed numbers refer to the marginal numerals used in the text of the *Examen* and the *Constitutions* in the 1962 edition of *Societatis Iesu Constitutiones et Epitome Instituti.*

[2] *AAS* 57 (1965) 511–15.

After their audience with the Pope, the delegates began the regular business of the Congregation at its first session later that same day. At this session Fr. Peter[3] Abellán (Toledo) was elected the Secretary for Elections, and Fr. Aloysius Renard (Southern Belgium) was elected as an assistant to the presiding officer of the Congregation.

On May 8 elections were held for the posts on the Commission on the State of the Society (*Deputatio de detrimentis*). This Commission is required to study the condition of the Society, to determine in what areas it is suffering or will suffer serious harm, and to see how best to repair or prevent this damage. The results of this work are presented to all the delegates, and they include a list of the qualifications to be looked for in choosing a new general. For, although St. Ignatius indicated in the *Constitutions* [723–25] the special qualities which the general should have, the proportion and the relation between these qualities vary according to the needs of the times. Thus by studying the current problems facing the Society, the Congregation can see what qualifications are especially needed in the man who will govern the Society here and now.

The commission concerned with this task was composed of eleven members, one from each assistancy. Before this election, the fathers met according to assistancies and in a preliminary vote drew up a list of suitable candidates. All the electors studied these lists and then voted for the members of this *Deputatio de detrimentis*. The following were chosen:

Anthony Aquino	Central Brazil
Lucius Craveiro da Silva	Portugal
Leo Cullum	Philippines
Anthony Delchard	Northern France
Paul Dezza	Venice-Milan
John Walter Fuček	Croatia
Henry Gutiérrez Martinez del Campo	Southern Mexico
Angus MacDougall	Upper Canada
Edward Mann	Bombay
John McMahon	New York
Anthony Pinsker	Austria

On the same day the Congregation set up the Office of Information, leaving its membership to be decided by the Vicar General. Fr. Swain appointed four delegates to this Office: Frs. George Ganss (Missouri),

[3] Athough the native forms of the first names of some of the delegates would be more familiar to many readers, for the sake of consistency the forms used in the original English translation of the *Newsletters* will be followed here.

Maurice Giuliani (Paris), Ferdinand Larraín (Chile), and Robert Tucci (Naples). Under their direction the news releases for Jesuits were prepared by Frs. Ignatius Iparraguirre (Loyola), Paul Bessa de Almeida (Central Brazil), and Calvert Alexander (Missouri). The public press releases were prepared by Fr. Alexander and Fr. Salvatore Pappalardo (Rome).

The next session of the Congregation was not held until May 13, but during the intervening four days the delegates were busy studying the present condition of the Society. They met in small groups according to assistancy or region, but the findings of each group were shared with the other fathers through informal conversations and an exchange of members at the meetings. The Commission on the State of the Society collected these findings, examined and revised them, and organized them into a unified document (the *Interrogatorium* or *Speculum Societatis*) reflecting the worldwide thinking of the Society.

2 On May 13 the same Commission advised the Congregation to resume its general sessions. Acting in its capacity as a preparatory commission for any questions which had to be decided before the election of a general, the *Deputatio* had prepared several questions for consideration, and these were now presented to the Congregation by Father Vicar General:

Question 1: whether the Congregation was of the opinion that it could discuss the term of the general's office before his election.

The debate on this question brought up the juridical problem of what powers a Congregation without a general actually had. In the voting the majority judged that the Congregation *could* consider the general's term of office.

Question 2: whether the Congregation judged it appropriate (*opportunum*) to consider the general's term.

After several speakers pointed out that the knowledge of the term of office would be an important factor in the actual election, the majority voted affirmatively.

Question 3: whether a time-limit, e.g., of two or three days, should be imposed upon the debate, or whether the debate should be ended only after all the viewpoints on the question had been sufficiently examined.

The Congregation voted for a debate with no predetermined time-limit.

Question 4: whether the Congregation wished to treat other topics connected with the office of general (e.g., the Assistants) before the election.

No one wished to speak about this question. The majority voted against treating these other topics before the election of the general. (5)

3 At the conclusion of the voting, Fr. Swain announced that he had spoken with the Pope about the Congregation and had given him some indication of the contents of the *postulata*. During the course of the conversation the problem of discussing poverty had arisen, due to the special vow of the professed, and Fr. Swain had asked the Pontiff whether the Congregation was allowed to treat this topic. Pope Paul replied that the delegates are free to discuss any question and should follow their own consciences when casting their votes. (*13*)

Use of the vernacular

4 On May 14 Fr. Joseph Oñate (Far East) presented a report on the proposal to allow the experimental use of vernacular languages in the general sessions of the Congregation. If this were allowed, speakers would provide a Latin summary of their remarks beforehand, either in writing or orally.

Reasons for and against the proposal were briefly discussed. Hopefully, the vernacular would make the discussions "clariores, iucundiores, expeditiores," but there was also some fear that vernacular speeches would tend to wander and cause some annoyance for those listeners unable to understand the languages used. The use of Latin would help to avoid the danger of misinterpreting a speaker's remarks.

The Congregation voted to allow the use of the four most widely known vernacular languages—French, English, Italian, and Spanish. Another suggestion, simultaneous translation of the speeches, was considered impractical at the present time. (*54*)

Debate on the general's term of office

5 The Commission on the State of the Society decided to present three reports as an introduction to the problem of the general's term of office. Fr. George Klubertanz (Wisconsin) presented reasons for a limited term, Fr. Francis von Tattenbach (Upper Germany) gave the arguments for a life-term, and Fr. Anthony Delchard (Northern France) pointed out the juridical problems facing the Congregation on this question. The three *relatores* were followed by fifty-four other speakers who debated this topic for a total of ten hours on May 15 and 17. In considering this question from all angles, the delegates almost always added something to the arguments given in the reports or at least put them in a new light. Some speakers relied on considerations taken from the *Constitutions*, the mind of St. Ignatius, and Church law, while others brought in evidence from their own special fields, such as statistics and economics.

At the end of the discussion the Congregation decided not to settle

this question until after the election of the general. The problem would be taken up again and given a definitive juridical solution after the election, but this time in the context of the other problems of the Society's government and administration. (*49*)

It was also decided to begin on the following day, May 18, the four-day period required before an election. The election was thus set for May 22. At Father Vicar General's suggestion, Fr. Maurice Giuliani (Paris), the editor of *Études,* was chosen to deliver the sermon immediately before the balloting.

During the four days preceding the election, the electors studied the list of qualifications drawn up by the *Deputatio de detrimentis* and considered the names of the Jesuits they judged to be suitable for the office of general. With certain names in mind, they sought more information from other electors who seemed able to provide it.[4] The members of the Congregation could not leave the Curia during this time, nor could anyone else enter it without permission. All the electors who were not in poor health fasted on the eve of the election.

Election day

On Saturday, May 22, one delegate from each assistancy concelebrated with Father Vicar General at 6:30 A.M. in the church of the Curia. All the other delegates received Communion[5] at this Mass. Then they proceeded to the place of election and were locked in. From this point on, they could not leave until a new general had been elected. After reciting the *Veni Creator,* the electors listened to Fr. Giuliani's sermon. The following are some of the reflections he offered his hearers:

> On this election will depend in great part the evolution and progress of this Society in the coming years. Now is the time when we all need to be most discerning and enlightened in order that our vocation may be, so to say, visibly fulfilled. To this end it will help, I trust, to recall certain considerations from the Contemplation on The Kingdom of Christ, as it is presented in the *Exercises.* . . . In the Contemplation on the Kingdom, St. Ignatius seeks to expand our vision to the dimensions of the entire globe. . . .
>
> Conscious of their own human dignity and solidarity, men today strive to overcome little by little class-struggle and national rivalries. . . . In the uncertainty of transition from the old order to the new, cultures and civilizations reach out to one another in diverse interchange, working towards the strengthening of our common humanity.
>
> . . . . . .
>
> It is a characteristic of the Society to understand and to respond to this

[4] The electors could also ask others if there was anyone else about whom they should inquire.

[5] under both species

deep restlessness of humanity and boldly to penetrate these new movements, to evaluate their widespread hopes in order that the Divine Will may be made clear to us in this reordering. . . . We must hear the cry of the troubled world while we are choosing our general; the echo of that noise ought to move our hearts. We need a general who will ever keep the Society united with the world to which the word of salvation is to be carried effectively. It will not be enough for our general to be taken up with continuing and enlarging particular works which arise out of local needs; but if his vision is fixed on the universal good, he will assist us, as companions of Jesus, to embrace the entire world in all its fullness and to cooperate in the Redemption of our age. "My will is to conquer the whole world." Our Father General, according to the mind of St. Ignatius, will be one who persistently presents to the eyes of the Society the universal needs of the Church, so that our vocation in the Church can with God's grace be completely fulfilled today.

While the world thus moves onward, to each of us Christ repeats His call: "Whosoever wishes to come with Me must labor with Me so that following Me in pain he may also follow Me in glory." "With Me"—everything is expressed in that phrase; it is not a plan of action or an intellectual system but a summons to close personal union with the Lord Jesus, to work through Him, with Him and in Him.

. . . . . .

The vital center of the entire Institute of the Society is contained in this relationship by which Christ and ourselves are everything for each other. Certainly our Institute does contain a body of laws by which our manner of living in the Church is defined, and among these laws we can distinguish those which are vital and necessary and cannot be neglected from those which are accessory and sometimes become a hindrance. But if we really wish to understand the Institute and adapt it to our times we must constantly hold on to that insight which is not in the written law but is contained in the phrase "With Me," the source of all life and development, the gift by which each of us offers himself to Christ. We have no other law in the Society except that Christ should give Himself more abundantly to us, that He should be increasingly loved by us, and that we should give ourselves more generously to His work.

. . . . . .

We live this "With Me" of The Kingdom in the Church, through which and in which our dedication is effected and completed. . . . During the present Vatican Council the Church is striving to show the countenances of Christ more faithfully to all men and, going out of herself, as it were, is endeavoring to establish new relationships with all humanity. At this time above all others it is the Society's most important task to embrace freely and uphold strongly this renewal of the Church, and with its whole strength work for its increase, renewing itself so as to be readier and better equipped to serve Jesus Christ in His Church.

May our future Father General assist us in fulfilling this threefold prayer

which I have briefly outlined: that our response to Christ's love for us be our own sincere love for Him; that our way of life which the Institute proposes to us be so adapted and renewed that in religious fidelity our union with the person of Christ be established ever more firmly; that we be given leadership in thinking with the Church as she presents herself to us today. The newly elected can in no better way give expression to that love for the Society which Ignatius demands of a Father General than by stimulating the love of Christ in the hearts of his subjects. . . .

We come at the end of the Comtemplation on the Kingdom to that oblation "of greater worth and greater moment." The full offering of ourselves leads to the greater abnegation and submission of ourselves so that we become conformed to the person of the Lord Jesus and by sharing in the sacrifice of His Passion we participate in the efficacy of His saving work.

. . . . . .

I am emboldened to say that we expect our Father General to assist the whole Society and each of her children to enter deeply into that mystery of death which brings fulfillment, so that we will be able in the difficult circumstances of today to bring a salvation to the world which is not just the fruit of our human desires, but arises from the living font which was opened in the side of Christ.

Thus too our general will contribute to the renewal in the Holy Spirit, which is so ardently longed for in our provinces and houses. . . .

In three points I have humbly proposed to you the chief qualities which seem most desirable for the good of the whole Society. May he be, then, a man most open to the modern world, that he may perceive its aspirations and needs. May he help us to a deeper understanding of the mystery of Jesus Christ, that "we may be placed with the Son." Toward this end, may the superior general so love the Society that in it he may rightly discern the living forces within it by which it can faithfully correspond to its vocation. Finally, may he help us to base our apostolate on the Passion and Resurrection of Christ, by that perpetual conversion of heart and that liberation without which true effectiveness cannot exist. . . .

The election

After Fr. Giuliani's sermon, the electors meditated for an hour. Then the election itself began. The Secretary, Fr. Abellán, called upon Father Vicar General to cast the first vote. Fr. Swain read the oath printed on the reverse side of his ballot: "Testem invoco cum omni reverentia Iesum Christum, qui Sapientia est aeterna, quod ego N. illum eligo et nomino in Praepositum Generalem Societatis Iesu quem sentio ad hoc onus ferendum aptissimum." He then cast his ballot and returned to his place. The same procedure was followed by all 218 electors, each coming up in order, beginning with the election officials. When everyone had voted, the Secretary counted out loud the total number of ballots cast to see that the number matched the number of electors. Then the actual votes

were examined by the officials, read aloud, and tallied. In this election the absolute majority needed to elect a new general was 110 votes.

At 11:55 A.M. fifty-seven year old Fr. Peter Arrupe, Provincial of Japan, was chosen the new General of the Society of Jesus on the third ballot. Father Vicar General drew up the decree of election, signed it, and affixed the Society's seal. The Postulator General, Fr. Paul Molinari, was summoned to convey the results of the election to the Holy Father. When the electors approached the General to pay him their respects, Fr. Arrupe, a fluent linguist, replied to practically everyone in his own language. Father General made the profession of faith and then thanked Fr. Swain for the way in which he had conducted the preparations for the Congregation. At about 12:30 P.M. Fr. Molinari phoned from the Vatican to say that Pope Paul had very graciously received the news of the election and had imparted his blessing both to the new General and to the Congregation "magno cum gaudio et amore."

On the day of his election Father General wrote his greetings to all the members of the Society. Recalling the frequent journeys which had enabled him to meet many Jesuits, he continued:

At this moment I would like to speak to each one of you personally. But since this is impossible, I want to say this to you, using the words written by St. Francis Xavier from Japan: "If in this life we could see the hearts of those who love one another in Christ, you would indeed see yourselves clearly in my heart." . . . Pray for me, that our Lord may make up for my weaknesses and limitations and grant me in the present difficult circumstances the ability to govern the Society in the best way possible.

Father General's first address to the Congregation

The first session after the election of the General was held on May 24. It began with the recitation of the *Veni Creator Spiritus*, and then Father General gave the following address:

We celebrate today, Reverend Fathers, the feast of Our Lady of the Way. This Mother and Queen of the Society will show us the right way, "the way to God" (*Formula of the Institute*, No. 1), which will be our true life.

As I begin this first talk to you, the first words that spontaneously spring to my lips are those words of the prophet: "Ah, Lord God! I know not how to speak" (Jer. 1:6). They aptly express the feeling of inadequacy that fills me. Nonetheless, it is evident that the will of God has manifested itself and this indeed is my one consolation; this alone lifts up my spirit: "Do not fear . . . for I am with you" (Jer. 1:8). God, who through you has chosen me, will give me the grace to carry out this immense task which He has placed in my weak hands. Never before have I felt so deeply Our Lord's warning: "Without me you can do nothing" (John 15:5), and that saying of the Apostle: "The man who thinks he is of some worth, when in truth he is worth nothing at all, is merely deluding himself" (Gal. 6:3). At the same time,

when God's choice became evident, I felt I should declare in all humility with the same Apostle: "nothing is beyond my power, thanks to the strength God gives me" (Phil. 4:13). And also my soul was fortified by that declaration of the Lord: "I have yet to tell him how much suffering he will have to undergo for my name's sake" (Acts 1:16).

I should like therefore to hold on to this one determination, that I shall with great fidelity carry out the will of God manifested to me by my superiors, whether Our Holy Father the Pope or this General Congregation; I shall try to be the servant and faithful executor of everything which the Congregation shall decree: "Speak, Lord, for thy servant heareth" (1 Kings 3:9–10).

We enter today into the second part of the task of our Congregation, the consideration of business. If this work is of great importance in any congregation, it is of vaster importance today due to the conditions of our times. I do not wish to elaborate on this since you are all fully aware of it. So following the lead of the Church in the Ecumenical Council, we ought to propose and deliberate on our problems with great sincerity. We are in a historical situation marked by transition and as in all periods of change, everything seems to be in flux, "panta rei," with the dangers that follow from such a state. For this reason it is necessary for us to examine and analyze all the fundamentals of the problems so that we may discern what elements are lasting and what are transitory. In this we need great *sincerity*, and an *objectivity* which makes judgments on supernatural principles, *insight* by which we may strive even to see the future, and a fully *courageous attitude* which enables us to carry into execution every project which seems necessary or opportune for the greater glory of God.

This makes necessary a two-fold consideration: one from within and the other from without.

First, we must look at the problem of the Society at the present moment in history; we must discern its present condition and see whether with the passage of time some of its elements have undergone gradual change and have taken on a historical form which in altered world conditions needs to be adapted to modern circumstances. This should lead us into a profound consideration of the Society, in order to see what elements are essential and what subject to change. Knowing these, we will be able to investigate further how they can be accommodated to the present-day conditions. Is it true that the Society has lost its mobility? Is it true that the Society has ceased to be up to date? Is it true that the Society is presently undergoing a crisis of obedience with all its consequences? Is it true that a certain naturalism which more and more pervades the world has poisoned our own communities?

The second consideration regards conditions outside: that is, we must keep before us the image of the world and the Church in the contemporary situation. Here is a fundamental question which is not easily answered: considering the present condition of the world and the Church, what is the work of the Society; what orientation and what work today does the greater glory of God demand of us? Or to put it another way, what work would St.

Ignatius have done in our day? How would he have applied his principles in the concrete? All these questions we must take up with minds that are sincere, open, and courageous so that we may find the answers.

It is my belief that if we compare our times with those in which Ignatius lived, we shall find that both good and evil have made headway in the world. By this I mean that the progress made today both in doctrine and spiritual life demands a higher degree of spiritual attainment in Jesuits of today. The level of the spiritual life both of priests and of the laity has been noticeably elevated; this demands of us a higher spirituality and a better formation than the sixteenth century required.

On the other hand, evil has also made much progress. The battle now being waged against the very notion of God is much more bitter than it was in St. Ignatius' time. This certainly means that unless we wish to desert our post, we must be in some way more Ignatian than Ignatius himself, insofar as we need to carry the principles of St. Ignatius to their ultimate conclusion.

Therefore, that the Society may adapt itself to the conditions of our time, we must first examine how we may penetrate more deeply into Ignatian principles, and how we can free the Society from all those things which can be a barrier to its more effective work.

Thus, we shall understand what are the objectives of our work, the path that leads to them, and the energy which will strengthen us to reach our goal. This energy will be primarily supernatural. It will, however, bring us to employ, fully and effectively, modern man's advances in technology and organization, according to the principle of "tantum-quantum."

In this manner we shall gain another very important advantage: we shall be able to present a new image of the Society to our young men. We cannot deny what we have experienced in dealing with our scholastics and priests—a lack of ardor or enthusiasm, a lack of confidence in their own vocation. Thus, often enough they say, "I cannot advise our students to enter the Society." These are indeed very sad words!

In order to arouse the enthusiasm and trust in our vocation which are so necessary in our life, we must certainly meet the needs of youth, which are moreover the demands of our time. Read the *postulata* of some provinces, especially those which were rejected and even more so those which did not even reach the floor of a provincial congregation. Some of these were brought here as private *postulata,* or came in the form of a report or memorandum. You will find here the spiritual and vital attitude of our young men. Don't consider their way of proposing an item, because sometimes this is quite incorrect. Look at what they are trying to say, and you will find hidden beneath an undesirable mode of expression aspirations which are most praiseworthy or which at least stimulate consideration.

This indeed is the most serious business of our Congregation: to distil all the good contained in the numerous proposals and requests of our young men and to properly channel that force and dynamism. This is absolutely necessary. We are dealing with a biological or social law which is irresistible. We should

not try to resist it unless we wish to bring a complete upheaval. Our effort should be to purify this energy of its false elements and to guide it along proper avenues without any diminution of its genuine strength. If we can accomplish this, so that it will be integrated into our sound traditions, we shall have achieved a certain symbiosis, from which the richest fruits will grow.

Therefore let us face problems seriously and sincerely. Let us not forget that we are living in a period of historical transition, which in this respect resembles greatly the period during which St. Ignatius lived. Let him teach us with what courage and liberty of spirit we should deliberate about the work of the Society, choosing on the one hand whatever is laudable, while on the other rejecting whatever seems injurious. Nor should we forget this point: as history now judges the actions of the sixteenth century, so will future generations judge our acts and decisions; and, what is of the greatest importance, our acts and decisions will influence the future of the Society most profoundly, with all that may follow thence for the eternal salvation of souls. Let us endeavor consequently to understand what it is "to fight beneath the banner of the cross," what it means and how we should implement this norm of our life in the concrete circumstances of the twentieth century.

This is the grace which we ask today of Our Lady of the Way. In order that we may receive this grace "beyond our fondest expectation," I wish today during Benediction of the Blessed Sacrament to renew the consecration by which the Society has pledged itself to the Most Sacred Heart of Jesus.

Organizing the commissions

After this address, several matters were put to a vote. Fr. Peter Abellán (Toledo) was elected Secretary of the Congregation, and Fr. John McGrail (Detroit) and Fr. Vincent Monachino (Rome) were chosen as his assistants. The committee charged with sifting and coordinating the *postulata* (*Deputatio ad secernenda postulata*) was also chosen, consisting of one member from each assistancy:

Aloysius Archaerandio	Central America*
Victor Blajot	Bolivia*
Stephan Dzierżek	Greater Poland
John Ford	New England
Peter Fransen	Northern Belgium
Maurice Giuliani	Paris
Ferdinand Larraín	Chile
Charles McCarthy	Far East
Francis von Tattenbach	Upper Germany
Robert Tucci	Naples
Emil Ugarte	Madura

The Congregation also decided that the commission for regulating the

* Vice-province

order of business would be composed of the General and the members of the committee on *postulata.*

This commission met on the following day to begin setting up the various working commissions of the Congregation. It was decided that there would be few commissions, but these would be divided into several subcommissions and sections. During the following two weeks the membership and function of each commission were gradually worked out.

All the fathers were asked to express their preference for the commission on which they wished to work, and they were assigned accordingly, insofar as this was possible. Father General, together with the eleven members of the committee for considering the *postulata,* designated the commission chairmen. The secretary of each commission was proposed by the chairman and approved in a plenary session of the commission.

The first task was to determine the limits, nature and functions of each of the subcommissions. Uppermost in the minds of the planners was the goal of organic coordination and integration of a large number of separate questions. Each problem had to be considered on its own merits, but in such a way that its relationship with other problems could be kept in focus. After a period of trial and change, the membership and function of each commission and subcommission were definitively settled.[6]

Procedures of the commissions and subcommissions

Father General and the committee for considering the *postulata* approved the general method for presenting the problems to be treated by the Congregation. After a review of the almost 2000 *postulata,* each subcommission studied all the *postulata* pertaining to it and made an outline or summary of them, keeping in mind the goal of an organic coordination of the different problems. The topic was then broken down into particular points and assigned to the various members. One father, for example, would investigate what could be found in the *Constitutions* or the decrees of previous general congregations, while another would study the historical development of the problem in various circumstances. A third member would analyze the difficulties underlying the *postulata;* still another would try to state the basic principles involved. Such work was carried on in group meetings and in private study. With the General's approval, the fathers sometimes called in experts from outside the Congregation to ask their advice on some point relating to their special competence.

This thorough study resulted in the writing of a position paper or report (*relatio*), a brief exposition of the problem and of its possible

[6] See Appendix A.

solutions. This paper was examined first by the other members of the commission and then given to the other members of the Congregation for their observations. Thus every question was developed by the members of a subcommission, improved and corrected, if need be, by the entire commission, and corrected again by the written observations (*animadversiones*) of the fathers of the entire Congregation. Following this process, the question was ready for discussion in a plenary session.

The chairmen of the six commissions met every morning at 8:30 to review the work done in the subcommissions and to schedule the presentation of the reports and their supporting arguments in the *aula*. Father General and the six chairmen determined such matters as the manner of voting and explanatory procedures.

Resumption of the sessions

By the end of the first week in June, the work of the subcommissions had progressed to the point where some questions were ready for consideration in the *aula*. On the afternoon of June 7, therefore, a general session was held, the first since May 24. At the beginning of the session, Father General made a few remarks about his audience with Pope Paul VI, and he revealed some of the sentiments he had been experiencing:

. . . The Holy Father displayed the greatest amiability and a truly remarkable friendliness towards the Society, in which he places great hope. This stood out not only from his words but from the warmth in which he uttered them. To Father General, who offered to the Holy See the whole Society, he replied that he already knew that our fidelity had been and still continues to be a mark of the Society. Again and again he expressed the desire of employing the Society in undertaking works, even those that were hard and filled with difficulties, in the service of the Holy See.

As far as indications of concrete assignments were concerned, the Supreme Pontiff expressed the appropriateness of awaiting the conclusion of the Council when the work to be done could be determined more clearly.

The Holy Father showed great interest in the work of the Congregation and expressed the desire of receiving Father General again with his Assistants toward the end of the Congregation.

This audience filled my spirit with great light in regard to my generalate. I feel I should lay open to you a certain deep sentiment which I was experiencing during these days. Bear with me if I try to give to you "my account of conscience." Although it is in a collegial sense, all of you are, nevertheless, my superior, and therefore I believe it will not be foreign to the Ignatian manner of governing in the Society if I manifest to my superior the condition of my soul.

This conviction is certainly a valid one, that the Society, in order that it may continue to be what St. Ignatius desired it to be for our time, must be

nourished by the spirit of the fourth vow, by which we pledge special obedience to the Supreme Pontiff. This obedience, submissive and filial, ought to be the key to our supernatural mentality and the effectiveness of our labours for the reign of Christ. That fidelity and conviction of which the Holy Father was speaking to me on the subject of the Society's faithfulness, I think must be considered as our actual vocation in the service of the Holy See, that is, as the voice of Christ Who wishes that the Society show itself faithful and docile towards His vicar on earth in these times of such difficulty for the Church.

After this Father General gave some reflections on the manner in which St. Ignatius was accustomed to proceed in this matter. All of this he drew from the sources and from the history of our early fathers. Since it is of great importance, Father General will, when the occasion arises, dwell at greater length on the subject. Therefore we give now only a brief summary of what he said.

Father General pointed out that the devotion of St. Ignatius to the Church was subject to a certain evolution. Little by little he began to trust less in himself and more in Christ and the Church. Especially after the pilgrimage to Jerusalem and the completion of his studies, when he found himself caught between so many possible paths, he became aware of the need for some star which would illuminate his whole life. This star was for him the hierarchical Church. He came to this position out of a strong and intimate love of Christ. In Christ he more and more contemplated the Church. His supreme idea was to labor "to help Holy Church".

This love of Ignatius for the Church was incarnated in complete obedience to the Supreme Pontiff. Hence the fourth vow is a permanent disposition, not something added or transient. He regarded it so highly that in his mind it was like some "super-principle" of action to which in a certain sense the very principles of the *Constitutions* ought to be subordinated.

He embodied it in the *Constitutions* as the one urgent principle of our work. He even wrote: "Although the demands may be smaller, obedience to Christ's Vicar would make them of greater moment."

Since, in fact, the times in which we live are so similar to those of St. Ignatius, similar also will be the solutions we ought to seek. But always the ultimate and definitive criterion can be nothing but the voice of the Supreme Pontiff to which everything must absolutely be sacrificed.

After this and other similar remarks, Father General concluded his discourse:

Behold then our program: absolute dedication to the Roman Pontiff;

obedience of judgment which, if that is necessary, reaches blind obedience; obedience of the will, endowed with complete dedication; obedience of execution, prompt, efficacious, employing all the modern scientific and technical means.

At the end of the audience the Supreme Pontiff invited me to have my picture taken with him standing before a photograph. The first picture showed us beneath the image of Christ; the Pontiff insisted that the picture should clearly show the image of Christ hanging above us. The other picture, according to the express desire of the Supreme Pontiff, showed Paul VI blessing me as I knelt at his feet. From then on, I have considered these pictures as the symbol of our future work. This is the place of the Father General, this is the place of the Society; under the eyes of Christ and with His Vicar. And this is the attitude of the sons of Ignatius: humbly prostrate at the feet of the Pontiff and placed in his hands. For whatever comes from his hands will be a blessing for us.

Discussing the substantials of the Institute

6 After Father General's talk, the question of changing Nos. 118 and 124 of the *Formula of the General Congregation* was proposed. No. 118 forbade the discussion of changes in the substantials of the Institute. No. 124 required a preparatory vote to enable the Congregation to treat any abrogation or change in the *Constitutions* but denied the privilege of presenting arguments before this vote.

Twenty-three *postulata* had asked for greater liberty in treating those questions which are called substantials of the second order. Since, however, it is very difficult to determine what belongs to the first order of substantials and what to the second, and since the *postulata* said nothing about defining these, the subcommission avoided the use of the term "substantials" and confined its treatment to the practical order. The members had heard the opinions of two legal experts before formulating the text of a proposed decree. In its final form, the text reads as follows:

No. 118. 1. Those statutes of the Institute which pertain to pontifical law, whether common or proper to the Society, cannot be changed by the Congregation. It is permitted, however, to discuss them if it shall have been first decided by a majority of votes that they should be discussed. It is lawful also for the committee to present the meaning and arguments of the *postulata* before this preparatory vote. When the discussion has been completed, no approach to the Holy See for authority to change any of the aforesaid statutes can be made unless two-thirds of the Congregation shall have consented to this.

2. The *Constitutions* of our Holy Founder, in those things which have not become pontifical law, can be changed by the Congregation. These changes cannot be discussed, however, unless such discussion shall have been first

decided upon by a majority vote. Before the preliminary vote the commissions may set forth the meaning of the *postulata* and the reasons supporting them. A decree concerning such a change must have a two-thirds majority.

No. 124. All decrees are to be passed with a simple majority, with the exception of the cases listed in No. 118 §§ 1, 2.

The report was presented by Fr. Andrew Varga, Provincial of the dispersed Hungarian Province, who indicated the necessity of treating these questions before other matters were discussed. The proposed decree will allow greater liberty. The laws of the Society remain firm but with less danger of rigidity. Fundamentals are safeguarded by the preliminary ballot, but the freedom to discuss is not unduly restricted.

Discussion in the *aula* was very brief. Some asked for a statement that the Congregation has no power to change the basic rule of the Society, which is the fruit of the illumination of the Holy Spirit, as many popes have declared. St. Ignatius carefully distinguishes between what was to be in the *Bull* and what in the *Constitutions*. This would be more in keeping with what the *Constitution on the Church* of Vatican II says about the Church's approval and protection of the rules of religious. It is also clear from the *Formula* of Julius III that the Congregation does not have the power to change the *Formula* but only to clarify it.

Other similar points had already been made in writing. In reply the report said that all mention of the *Formula of the Institute* and of the substantials had been intentionally omitted because the subcommission did not wish to prejudice the discussions of other commissions on the meaning and the limits of the substantials. It also wished to follow the Apostolic Letter of Paul III, *Iniunctum nobis,* in which there is no explicit mention of these questions.

On June 9 this decree was approved by a large majority.

Limiting the number of new *postulata*

The Congregation also decreed on June 9 that the following day should be the last day for receiving new *postulata* from those who are not members of the Congregation. Although the *Formula* states that the last day for submitting *postulata* should be "towards the end of the work" of the Congregation, there were already so many *postulata*—1931 by June 9—that it seemed impossible to give any new ones the careful attention they deserved.

Secrecy

7 Nine *postulata* had asked that the secrecy binding the fathers be modified so that the Society could be informed about the activities of the Congregation and important news could be released to the press.

In his report on this question Fr. Herbert Dargan (Hong Kong Mission) gave the chief reasons for releasing information:

a) The sense of community in the Society will be strengthened; all Jesuits will feel a closer union with the Congregation and will pray for it more fervently.

b) Decrees will be better understood and more readily accepted when the reasons behind them are known.

c) Many Jesuits feel a strong desire to follow the work of the Congregation very closely.

d) There is a need to give some news to the press. If no news is given, rumors easily arise; but if bulletins are prepared and published by the Congregation, the press will cooperate more freely and give a more objective report.

The subcommission proposed changing No. 25 § 3 of the *Formula of the General Congregation,* which forbids the communication of anything done in the Congregation. The new text, passed almost unanimously on June 9, reads: What is done in the Congregation may not be communicated to others except in accordance with the norms laid down by the General or Vicar General and approved by the General Congregation.

The terms of the new text are general, for the fathers did not wish to impose concrete norms in a general decree binding future Congregations. After the vote Father General indicated that the norms he would lay down would soon be given to the Congregation.[7]

Assistants

8 Beginning with this session of June 9, questions pertaining to the government of the Society became the major concern of the plenary sessions for several weeks. In this area the interrelation of problems become more apparent as the various reports were presented and discussed. The question of appointing Visitors, for example, depended upon a solution to the question of whether Assistants would frequently visit their assistancies or not. Likewise, nothing could be settled about the congregation of procurators until decisions about the provincial congregation had been made. The close connection of such problems thus postponed the final solution of some of them.

[7] The *Newsletters* and the electors are allowed to reveal the arguments used in discussing a topic, but only in a general way, not by individual summaries of each speaker's remarks. Complicated juridical problems, however, should be avoided, along with unsettled questions still subject to further debate. Those who present *relationes* on behalf of the commissions may be identified, but not those who speak on their own behalf. Finally, the numbers of the votes cast in any ballot should remain secret.

First on the agenda was the effort to make the office of Assistant more effective. This subject had been under review long before the opening of the Congregation. In December, 1964, the provincials received from Rome a report on the government of the Society. It had been drawn up by Curia experts and sent out so that the provincials and electors would have ample time to consider the problems involved. The report dealt with the duties of Assistants, the two classes of Assistants provided for in the *Constitutions*, the progressive increase in the number of Assistants, the effect of this increase on problems of government, and the remedies to be applied.

The role of Assistants according to the *Constitutions*

St. Ignatius wanted the General to have full authority for the better development of the Society [736], but he also required the establishment of precautions lest, due to defects in the General, the government of the Society suffer harm. This balance strengthens our form of government.

a) In order to exercise his authority, the General should have Assistants chosen by himself. They should always be available and help him perform the duties of his office efficiently [789]. The General can entrust them with the care of matters affecting the whole Society or with the care of a particular region. Their number is not limited; the words "there are now four" [805] indicate that this number can be increased.

b) The *Constitutions* require that there be other Assistants charged with caring for the General in the name of the Society. Thus there are two classes of Assistants, not a double function performed by the same Assistants. This second class of Assistants may be described as "the hands of the Society" with respect to the General. They are elected by the General Congregation, and the General cannot change them. They must be four in number, and need not be professed [780].

Historical development

St. Ignatius himself foresaw that these two roles might be united in one person [805], and they were in fact united after the 1st General Congregation. Since the Society comprised only a few hundred fathers at that time, and business was transacted in a much more leisurely way, one man could very easily take care of both duties. This union, which the *Constitutions* indicate as a possibility, persisted for several centuries.

In the sixteenth century it seemed that the number four was inviolable. Accordingly, though many difficulties arose with the growing numbers of the Society, no addition was made to the number of the four Assistants. The Assistants were also the Assistants *ad providentiam*, and only

four of them were allowed. Fr. Nadal attempted to solve the problem by suggesting that Assistants above this number could do no more than exercise the role of Consultor.

In 1608 the 6th General Congregation allowed a fifth Assistant for France, with all the rights of the other four Assistants.

After the Society was restored, the 20th General Congregation (1820) elected four Assistants, only two of whom were Regional Assistants. But with the growth of the Society, the number of Assistants increased, especially during this century in which it has reached the number of eleven.

At the present Congregation two reports on the office of Assistant were given on June 9. Fr. John Colli (Turin) explained the advantages and disadvantages of the current system. Fr. Anthony Pinsker (Austria) indicated the value and the difficulties of another approach based on what St. Ignatius says about the two-fold role of Assistants. The reports resulted in the presentation of two possible solutions:

Solution A—The present system should be retained with modifications, e.g., a limitation on the length of office.

Solution B—The structure of our government should be changed to distinguish between government and administration, between Assistants and Consultors.

The discussion lasted for three days, June 9–11. After thirty-seven fathers had offered their comments and new proposals, an indicative vote showed that a majority favored Solution B. As a result of this vote, the Subcommission on Government of the Whole Society was to draw up a new report, taking account of all the observations made by the fathers either orally or in writing. This report was presented on June 22. (*17*)

The Vicar General

9 On June 12 Fr. Ferdinand Larraín (Chile) gave the report on the office of Vicar General. Only a few *postulata* dealt directly with this point. Some would like the General always to have a Vicar, while others asked that, as a rule, he not have one. The first group pointed out that the General could give direction to matters of greater importance if he were relieved of much ordinary administration by a Vicar. Others preferred that the General himself carry on the ordinary administration; they feared that the unity of government would be jeopardized with a Vicar. Many other *postulata* dealt with this matter indirectly, insofar as they requested a greater division of labor, or decentralization, and wider authority for provincials.

There are two types of Vicar General. One is the *substitute* Vicar, who

undertakes the entire work of the General, either permanently or for a time; the other is the *coadjutor* Vicar, to whom the General delegates some matters while he personally takes care of the rest. This coadjutor Vicar can be appointed either for a definite period or indefinitely, and either for a particular extraordinary matter or for definite ordinary business. The law of the Society up to the present has been concerned with a Vicar for the more extraordinary cases, but the question can also be raised whether the General should ordinarily have a Vicar.

During the discussions on June 12 and 14, the juridical meaning of the term *vicar* was explained, as well as the historical development of the concept in common law. The ways in which a Vicar could be nominated and the jurisdiction which could be given to him were also discussed. Since some thought that all these points were closely related to the office of Assistant and to the powers which the provincials will have, it was decided to postpone further discussion and the voting until these other problems were settled. (37)

Journeys by Father General

10 Fr. Henry Gutiérrez Martinez del Campo (Southern Mexico) presented the report on journeys by Father General. Thirteen *postulata* had expressed the wish that the General should personally visit certain regions. They believed that in this way union would be fostered between head and members, that Father General would be able to become more familiar with the works and the persons involved in them. Relations with his subjects would not then be limited to an impersonal and cold exchange of letters.

The report also noted the possible inconveniences: the central government might suffer from the General's frequent absences; not all provinces would be visited, and this might be a source of some complaint.

In brief discussion begun on June 14, some fathers judged that it was not necessary to recommend this to Father General, since the matter had already been sufficiently provided for in the law. St. Ignatius in the *Constitutions* speaks of these matters in a rather general way [669]. The *Epitome* in No. 766 also asserts that the General can "visit subjects in other places, as the occasion and the necessity arise." All this seemed to others to be part of the business of routine administration on which the General himself ought to form his own judgment. Since these matters were also connected with questions on the number and duties of the Assistants, a vote on this question was deferred. (39)

The congregation of procurators

11 Discussion on the procurators' congregation took place on June 14, following the report of Fr. John Kozèlj (Croatia). About fifteen *postulata*

dealt with this problem. The subcommission looked into the question of whether the procurators' congregation should be abolished. Abolition seemed to be called for because the secondary purpose of the congregation—bringing fuller information to Father General—can be attained through a frequent and rapid exchange of letters. The primary purpose —to determine if a general congregation is necessary—can also be better attained by other means. The procurators' congregation was established by the 2nd General Congregation, but only one out of sixty-four procurators' congregations convoked a general congregation. According to the *Constitutions* [681], it belongs to the provincials and local superiors to make a decision about calling a general congregation.

However, the Commission, in spite of these reasons, did not think it opportune to abolish the procurators' congregation, but rather preferred to reform it. The procurators' congregation was felt to be important because it permits the General to have personal contact with persons whom he himself has not appointed to office. (*42*)

Visitors

12 On June 14 the report on Visitors was made by Fr. Francis Kelly (Australia). One *postulatum* asked that visitations be more frequent. Three others asked that Visitors not be sent for an indefinite time and that their powers be clearly defined.

The report gave an historical survey of Visitors, especially in the old Society, and added many observations, especially by provincials, who insisted that definite limits be placed on the powers of Visitors. On this matter, the belief was expressed that it was more opportune to change nothing in the law.

All these matters were connected with the subject of interprovincial cooperation, with the manner of obtaining *informationes*, and with the journeys of the Assistants. For these reasons, when the discussions were finished, this vote was also postponed. (*38*)

Poverty

13 The next plenary session met on June 18, when Fr. John Swain (Upper Canada) gave a general survey of the work of Commission I, the one dealing with the problems of government. He was followed by Fr. Anthony Delchard (Northern France), who presented an introductory account of the nature and meaning of the eight reports on poverty which were soon to be presented to the Congregation.

Two reports clearly define the nature of the problem by way of introduction. The first points out why it is necessary to deal with this matter and to legislate about it; the fifth enumerates the chief difficulties which are found in our existing legislation regarding collective poverty.

It is important to see the exact meaning of this: it may be summarized under three headings: "a declaration, new yet orthodox, about the spirit of poverty which has been handed over and entrusted to us by the Society; renovation and adaptation in our way of living and acting vis-à-vis poverty; a rethinking of our entire legislation on poverty. This rethinking must be prudent, efficacious, adequate and firm."

The question is how to arrive at these new forms, including those which are juridical, which can maintain our perennial and true spirit. Because of changes in the sociological and economic structures certain forms perhaps have now become unsuitable for attaining the end which St. Ignatius had in mind. However, this change can be brought about since the spirit is to be defined not by forms but by the objective end intended by St. Ignatius. "These ends define for us what is really essential, substantial and intrinsically immutable. On the contrary, the letter, insofar as it imposes on us some particular form of doing a thing in order to attain specific ends, is not necessarily immutable nor even substantial."

How this vivifying of the end, and how the balance between concrete means and the end, can be arrived at is shown in the other reports.

In reply to those *postulata* which ask the Congregation to define our concept of poverty and to determine what it should be in the world of today, the second report proposes a declaration about the evangelical and religious poverty of the Society.

The third report deals with the material object of the vow about not relaxing poverty.

The fourth report speaks of common life in the Society. For it seems necessary to bring together the various aspects of common life and to throw light on them, so that the end we should look after may become clear, both from the point of view of the Society's religious character and especially from that of its apostolic nature.

The sixth report examines the problem of our receiving returns for our work; can the Society meet all its material needs and continue its apostolic activity solely by means of alms and income, or can it legitimately be recompensed for its works? In an effort to find a solution to this problem the report considers economic and social evolution, especially the concept of mendicancy and the question of who is regarded as poor in today's world.

The seventh report deals with the gratuitous character of our ministries: how it should be defined; what is opposed to it; what changes have to be effected in order to preserve it in practice.

The eighth report studies the question of foundations (*fundationes*) as contained in the Society's law.

To solve all these problems various forms of action are proposed in a general way, one of which must be determined by the Congregation. (*26*)

Provincials

14 Following Fr. Delchard's introductory report on poverty, Fr. John O'Connor, Provincial of New England, submitted the report on the office of Provincials.

About 100 *postulata* dealt with various aspects of this matter: the authority of provincials, their qualities, consultations, officials, relations with the General and other superiors and subjects. A common note of these *postulata* was the desire that government be rendered more personal and efficient. According to some *postulata*, this required that more authority be given to provincials. The report, therefore, made some concrete proposals, e.g., that the General could ordinarily delegate more authority to provincials. This, however, could be done only if some previous decrees were revoked. Such, for instance, is the authority to allow Ours to repeat the examination *ad gradum* or to complete philosophy in two years before going to the long course in theology. It was for the Congregation to judge if these proposed changes should be accepted.

In the Society the highest authority in ordinary governing is given to Father General, but this power is held within limits and offset by various checks designed to avoid its unrestrained use. Since this proper balance of power is the characteristic note of Society government, two principles deserve special consideration:

a) The principle of subsidiarity (the subject of many *postulata*), by which each member fulfills the offices entrusted to him not by mere performance but in keeping with his specific role in the body.[8]

b) The organic principle, by which the Society remains one organic body without becoming a kind of federation.

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[8] It may be useful to recall here the more familiar formulation of the principle of subsidiarity set down by Pius XI in *Quadragesimo Anno* and repeated by John XXIII in *Mater et Magistra*: "It is a fundamental principle of social philosophy, fixed and unchangeable, that one should not withdraw from individuals and commit to the community what they can accomplish by their own enterprise and industry. So, too, it is an injustice and at the same time a grave evil and a disturbance of right order to transfer to the larger and higher collectivity functions which can be performed and provided for by lesser and subordinate bodies. Inasmuch as every social activity should, by its very nature, prove a help to members of the body social, it should never destroy or absorb them." *AAS* 23 (1931) 203; 53 (1961) 414.

The tenor of the recommendations made to Father General in the report was that each member, within the limits of this unity, can fulfill his duties more efficiently and the whole body of the Society can become stronger by reason of this proper balance.

During the discussion on June 18 and 19, the fathers of the Congregation took various approaches. Some dealt with the nature of the relations which should exist between the General and the provincials. The office of the General is to rule, govern, direct, also influencing with one spirit different types of persons and forms, preserving unity in diversity but without reducing everything to uniformity and without involving himself in details. On the other hand, provincials should have full responsibility and authority. In this way a fruitful dialogue can exist between these two authorities within the limits of a proper subordination so that equilibrium in all matters will always be maintained.

Others considered the question according to the way it has existed in practice. Some were of the mind that the principle of subsidiarity, present in the *Formula of the Institute*, has always been honored in the Society, whereas others thought it necessary for provincials to enjoy more authority in directing the apostolate and guiding the spiritual lives of their subjects, who in fact give their account of conscience not to the General but to their provincial.

Others stressed the social evolution that has taken place. In the time of St. Ignatius, communications and journeys were more difficult. Now by telephone and other modern methods, the General can much more easily influence less important affairs and intervene in them. There is therefore a need today for a certain discretion, which was formerly imposed by the difficulty of communications.

Finally, others made concrete observations on the proposed text. Some asked that certain matters treated in the text, e.g., the power to approve plans for new buildings, be left to the General. Many wanted general norms for some matters, e.g., the journeys of Ours to their families, etc. Others preferred that nothing specific be recommended to the General or imposed on him, but that it should be left to his experience and judgment to decide what is called for in each case. (*47*)

Mass media of communication

15 At the conclusion of the debate on provincials on June 19, Fr. Joseph de Sobrino (Andalusia) gave the report on the mass communications media. There were five *postulata*: on their use in the apostolate, the preparation of Ours, the need for experts and a special secretariat, the Vatican Radio.

The report outlined the Society documents published over the past ten years on this question, the work of three international congresses

and the progress made. The use of these media in the apostolate and the danger of their misuse were mentioned, and a plea was made for the training of men in this field and the establishment of a secretariat of experts.

It is especially significant that these media are recognized, not merely as a means for expression and for establishing social communication, but also as an aid in many ministries and the only way of reaching certain areas in the apostolate. Now the Congregation had a further text setting the topics in order and giving them additional force by a fresh statement.

From the written observations previously submitted, it was clear that no one wished to reject the declaration. The amendments suggested were only of minor importance. One of them deserves special mention, namely, that the declaration should be divided into two parts: the declaration proper and an added recommendation regarding the Vatican Radio. The reason given was that the Vatican Radio, one particular instance of social communications media, did not seem to have a place in the general declaration.

After the report, the fathers offered their comments on the amended text. One took this occasion to express his desire that more freedom be given to Ours to use social communications media. In two ballots on July 1, the Congregation voted its approval of this decree.

The provincial congregation

16 Another busy week began on June 21, when Fr. Marianus Madurga (Aragon) presented the report on the provincial congregation. The large number of *postulata* on this subject, 146, meant that the sub-commission undertook a profound and thorough study.

According to the *Constitutions* [682] all professed fathers, superiors and procurators should attend the provincial congregation. The 5th General Congregation in 1593–94 fixed a definite number: only forty or fifty, and those the senior professed, were admitted to the congregation. But this change in the letter of the law made little practical difference because the professed were so few in number that they could all attend the provincial congregation. Nowadays, when the letter of the decree is observed, in many provinces some professed under the age of sixty or even sixty-five are excluded from the provincial congregation because they are too "young." Such a gathering is not representative of the province. Another criterion must be found to provide a fairer distribution of the fathers attending the congregation.

The *relator* explained the merits and demerits of three different criteria: the imposition of an upper age limit; a distribution according to age, starting from a middle period; and the method of a previous election so that,

apart from those attending the congregation by reason of their office, the remainder would be elected to complete the total.

Debate followed the *relatio* and continued during the sessions of June 22, 24, and 25. A total of thirty-eight fathers spoke, expressing a wide variety of opinions. Some preferred an upper age limit. To others this norm appeared too mechanical and unjust. Others stressed the difficulties of a previous election. They argued that it could be a source of disquiet and offenses against fraternal charity. These difficulties would increase in the missions and in mixed provinces, consisting of members from different nations and backgrounds.

Those who favored elections appealed to the examples of civil society and other religious orders. Elections are held even to elect superiors without damage to fraternal charity and without quarrels.

The criterion of election can also be defended by positive arguments. Election fits in best with the *Constitutions* because a provincial congregation ought to bring in all the professed, and through an election all the professed would have some part in it. Elections are the best way of promoting a sense of responsibility.

Other solutions were also proposed. To avoid a previous election, it was suggested that members of the provincial congregation should be drawn by lot, as was done in the case of the apostle Matthias. To avoid giving offence through a *selective* norm, it was proposed that the number of those attending the provincial congregation be increased to include all the professed and even be extended to spiritual coadjutors. (*41*)

Assistants

17 Before the discussion of provincial congregations on June 22, the Congregation had heard a report on the Assistants presented by Fr. Candido Mazón (Aragon). This was followed by debate in which eighteen fathers expressed their opinions on this subject. The discussion continued to its conclusion through the next day, June 23, with twenty-three more taking part. Thus, counting the discussions two weeks earlier, three reports and eighty interventions dealt with the subject of the Assistants.

The final intervention on June 23 was made by Father General. Among other things, he said:

> Up to this time I have hesitated to make an intervention in the Congregation on the subject of the Assistants. For this matter touches the very person of the General and, therefore, I wanted the fathers to have full liberty to express their opinions on this or that part without any restriction. However, many fathers have requested that the opinion even of the General be heard before the Congregation comes to make a decision. I have thought about the question intensively and for a long time, even before the election of the General, and I

consider it the most decisive of all the questions to be treated in the Congregation, after the election of the General, for the future good government of our Society. Therefore in all humility I feel that I have not only the right to express my opinion on so serious a question, but also in a certain sense the duty to do so in order that the much talked-of dialogue may be instituted between the subject (myself) and the superior (you gathered together in Congregation).

As a prologue I should like to make this declaration: whatever the Congregation shall decide in this matter, as in others, I shall freely and from my whole heart accept as coming from the decision of our Lord Himself. Let me be given four or eight or eleven Assistants or Consultors, all elected by the Congregation and with the highest authority; this I accept if the Congregation so pleases. On this matter there can be no doubt: the will of the Congregation, my superior, will be for me the will of God.

Father General then proposed his solution. The following is a description of this proposal, in the General's own words, for the most part, and following his order of exposition:

In the future there should be:

a) Four General Assistants, who will exercise the care of the Society regarding the General, in accordance with the *Constitutions* [779–781]. They should be elected by the General Congregation, and as the Congregation itself has decreed, in three sessions: two in the first session, by separate ballots; and one in each of the two subsequent sessions. The Assistants will also be Consultors, but only in the canonical sense, that is, they will vote on the few cases in which canon law calls for the votes of consultors.[9]

b) Regional Assistants, to be chosen by Father General. They will be as many as there are now Assistancies.

c) Consultants, whose advice Father General will seek in their individual fields. They will be named by Father General, and they will be as many as he judges best.

d) General Consultors, for wider issues. Fr. Arrupe explained their functions as follows:

> The General makes final decisions. He will make them after being presented with the various elements by his Regional Assistants, his Consultants and others. To me it seems dangerous if one man, the General, even though well informed by others, should be alone in the making of important decisions concerning the whole Society or a large part of it. So I judge it necessary for the General to have some General Consultors, whose knowledge of the whole Society will equal, as far as may be, the General's. In this way, and only in this way, will their judgment have the full value it should. This would in

[9] *Epitome* Nos. 99 § 1, 102 § 2, 833.

no way be an oligarchy, but a group of Consultors established by the General to settle important questions. Their vote will be only consultative, not deliberative.[10]

. . . . . .

It should be noted that these various groups of advisers—General Assistants, Regional Assistants, experts, and General Consultors—will all be consultors of Father General, whom they will help in different ways and at different times by advising him, by making studies of the more difficult questions, by visiting certain areas in order to gather fuller and clearer knowledge on the spot, and by offering their own views when called upon to do so, as required by good government and administration. Thus a close and direct dialogue can be had between the Society and the General, because both along the vertical line and along the horizontal line immediate communication remains open, and it is Father General's express wish that, as far as possible, all should have filial contact with him.

Father General then described the provisional character:

It should never be forgotten that we are dealing with a transitional period, that we are trying an experiment and endeavouring to find a more efficient and reliable mode of governing the Society. It is of the highest importance that we carry out the *Constitutions*, at the same time allowing for elasticity in trying this or that remedy or in changing it after a time, or in substituting a new remedy and finally, on the basis of fuller experience, in deciding for those that are more efficient. These two principles, observance of the *Constitutions* and elasticity or freedom according to the spirit of St. Ignatius, must be verified in every solution.

After proposing his solution, Father General left the hall to allow complete freedom of discussion. Since no one wished to speak, the debate was declared closed, and the Congregation decided to vote on the solution on the following day.

Newsletter No. 11 outlines the advantages and disadvantages of the proposed solution in comparison with the previous arrangement:

a) Advantages

1) Taken from Fr. Pinsker's report:

The number of eleven Consultors clearly exceeds the proper limit for efficient government and makes consultations less expeditious.

It seems necessary that we have consultors who will be concerned more with the problems affecting the whole Society than men preoccupied with the specific problems of their own areas or regions.

The organization that is now proposed seems to be elastic: it consists of an intimate council, small but efficient, with the

[10] In a consultative vote the superior is not bound by the majority opinion.

added possibility of consulting experts in various fields. Thus true government is combined with efficient administration.

2) Taken from the observations of the Fathers:

The needs of the entire Society in government will be better attended to.

Nominated Consultors can easily be changed; thus greater efficiency is assured: both because capable men can always be nominated and because the General can nominate those who will be able to collaborate with him better.

A bigger group of Consultors can do more work, leaving more time to the General for his direct dealings with the provincials.

Since the administrative side (that is, the application of means to end) will be done by others, Father General will be able to devote himself to government and to decide on new aims for the Society according to the signs of the times.

b) Disadvantages

By separating Assistants and Consultors, a change is introduced into the structure of the government of the Society, which would have been all right if there were a sufficient reason. But there is no sufficient reason, and therefore the present structure of government should not be changed.

Such a change is opposed to the decentralization which every one wants. Hence more authority should be given to the provincials so that all matters need not be decided in Rome.

Setting up Assistants and Consultors of various kinds enlarges the bureaucratic machinery of our government which should by all means be avoided. Besides, it also creates an intermediary body between the General and the provincials, thus widening the distance between the General and the real problems which the provincials have to tackle.

The multiplication of Consultors leads to oligarchy because the entire government is left in the hands of a closed group. (Father General also spoke about the danger of oligarchy. Such a danger would exist if those four Consultors had jurisdiction. But they are nothing but Consultors, and the final decision always remains with the General.)

Since the groups of Assistants and Consultors are to form different classes, there will be no union among them, with the result that efficiency in government will be lost.[11]

[11] Father General declared after the voting that he was going to name

> Those four Consultors do not know the details, and so their advice will be of little use to the General or—and this is even worse—they will favor their own countries while the countries that have no Assistants will be neglected. (This danger can be avoided if the Regional Consultors or Regional Assistants are asked to give their views on the matter.)

On June 24 the first of ten votes on the Assistants was taken, and Father General's proposal was approved. The Congregation decided that Father General could choose as many General Consultors as he wished.

The Fathers of the Congregation, fully conscious of the difficulties and drawbacks of the new solution, did not want to make a definitive ruling on the question of Assistants and Consultors. Hence the decree explicitly states that it is a matter of experiment only. As a result, the existing decrees which run counter to the present one are not revoked, but merely suspended.

After the voting on June 24 and further discussion of provincial congregations, the following day was set as the beginning of the four-day period for receiving *informationes* before the elections of the Assistants and the Admonitor of Father General. (*20*)

The discussion of provincial congregations finished on June 25. Fr. Gerald Freitas (Northern Brazil*) then presented a report on the establishment of an information service in the General's Curia. Since no one wished to discuss this, an immediate vote gave the project an almost unanimous approval.

The social apostolate

18 The session of June 25 concluded with the report and discussion on the social apostolate, which was introduced by Fr. Richard Arès (Montreal). Only two *postulata* were directly concerned with the social question, but many other *postulata* dealt with matters connected with this topic. The General Congregation was requested to declare once more the urgency of this question, to specify more clearly the ideas involved, and to urge practical implementation. These three points, after discussion on this and the following day, were incorporated into the proposed decree. The text was not intended to be a complete treatment of the social question but rather a complement to earlier decrees. A comparison of this text with previous decrees shows a progress from general ideas to more precise determinations, including norms for action. In its final form, the new decree was presented on July 1 and approved almost unanimously.

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four General Consultors by giving the four General Assistants elected by the Congregation the office of General Consultor as well.

Interprovincial cooperation: the report

19 On June 26 Fr. Paul Reinert, President of St. Louis University (Missouri), presented the report on interprovincial cooperation. A number of *postulata* expressed a desire for closer cooperation among provinces and countries. This desire pointed to the need for new methods and rules, so that decisions already taken, especially by the previous General Congregation, might be put into practice.

In order that the world-wide outlook often recommended in our Institute might in fact inspire more practical effects, the subcommission proposed definite norms concerning interprovincial works, houses common to several provinces, houses belonging to one province but located in the territory of another, and cooperation in matters of manpower and money. The jurisdiction of provincials over such works was determined, and the need for assistancy-wide committees of experts in various fields was expressed. The proposed decree also touched upon the meetings of provincials and other practical methods of fostering cooperation.

Fourteen fathers expressed their opinions in the debate that followed. This discussion, however, was interrupted for several days by the activities surrounding the election of the Assistants. (*21*)

Election of the Assistants

20 The Congregation gave final approval to the new norms on Assistants during the session of June 28. Following a special ruling of the Congregation, the norms were promulgated and sent out to the Society by Father General in the name of the Congregation.

On June 29, in three separate meetings, as required by the new decree, the four Assistants were elected:

Paul Dezza	Venice-Milan
Vincent O'Keefe	New York
John Swain	Upper Canada
Andrew Varga	Hungary (dispersed)

On June 30 Fr. John Swain was also elected Admonitor of Father General. The General later asked the electors to submit the names of those they judged to be most suitable for the office of Regional Assistant. (*35*)

Interprovincial cooperation: the discussion

21 On the same day the discussion on interprovincial cooperation, begun on June 26, was concluded. All agreed that this is a very important matter, particularly so at present, and something that everyone desires. It should further freedom of movement in the Society and bring out its worldwide character. Father General himself, at the end of the discussion, laid stress on the importance of the question and expressed his own keen interest in it.

Others mentioned the need to investigate why the decree of the 30th General Congregation did not attain the success desired, as could be seen from the *postulata*. The principal cause seemed to be a lack of definite regulation. Pious exhortations are of little value in such matters.

Others concerned themselves with concrete solutions of the problem. It was proposed that more freedom should be given for a time so that experiments could be tried. Others studied the problem from another angle and made other suggestions: assistance of personnel, economic help for needy provinces from provinces in a more favorable financial position, the establishment of common funds, the support of scholastics outside their provinces, apostolic works organized jointly by experts of various provinces. It was emphasized that these things should be put into practise, so that there would be not merely joint discussion but real collaboration.

Others discussed houses and works common to a number of provinces. Some requested that clear regulations be drawn up for interprovincial houses. Such regulations can only be general since circumstances vary considerably in different countries.

Mention was made also of one province wishing to open a house within the territory of another. Against such houses it was agreed that there should be only one authority in a territory. The houses in a territory require not only that there be one authority for internal government of each house, but also that they should all be represented by the same provincial before ecclesiastical and civil authorities. The success of the apostolate, however, often needs a different organization. The organization of a province is not an end in itself, but a means to promote apostolic work. If the needs of the apostolate require it, the structure of provinces should be modified. Since circumstances differ, many wanted great freedom left to Father General to make suitable arrangements in particular cases.

A good deal was said about the necessity of establishing national secretariats for the direction of different works. Such secretariats would be helpful to provincials, who lack the time to provide for everything. (57)

The formation of Ours in studies

22 On June 30 Fr. Paul Dezza, the newly elected General Assistant, presented the *relatio* on the formation of Ours in studies. The Congregation received 300 *postulata* on the training of Jesuits, and the proposed decree was intended to give a solution to all the problems presented. It would establish principles to direct the renewal of our course of studies and give some indications showing how our formation could remain tradi-

tional and yet take contemporary needs into account. The Congregation preferred to proceed in this way rather than to impose detailed norms deciding everything in concrete fashion. Indeed, it could not have done otherwise, since so many details depend on the Church laws which affect our training as clerics, religious, and university students studying for degrees.

The first draft of the decree was discussed during the morning and afternoon sessions of June 30 and July 1 with twenty-six fathers taking part. Sixty additional interventions were made in writing. The main ideas presented in the oral debate were as follows:

a) Formation in general (the introduction of the document)—Many spoke to the effect that intellectual formation cannot be separated from spiritual and human formation; others wished for clearer presentation of the priestly ideal and of the formative value of the liturgy. To some, the document seemed too negative, insisting as it did on abnegation with hardly a word about charity, which should be the source of all perfection.

b) Points worthy of commendation—An approach to formation which aims at the progressive development of mature men; the active methods of formation, since immaturity results largely from a passive type of education; the great importance given to apostolic formation and pastoral theology as preparation for dialogue with today's world.

c) New problems:

1) The relation between basic studies and special studies—The general course of studies should be such that on its completion the Jesuit will be capable of understanding modern man and solving his difficulties. Those, however, who are endowed with a special vocation should give themselves to special studies. Some fathers demanded that all of Ours should be specialists in the sacred sciences, as befits priests. But others insisted that Ours should also pursue studies in non-sacred sciences. In the non-sacred disciplines preference should be given to those by which men today are more powerfully influenced. Father General himself spoke on the necessity of having men in the Society who are truly experts.

2) Relation with secular universities—The houses in which special students live should be located in convenient proximity to secular universities. This will give Ours the opportunity to have converse with secular professors and students, to grasp their ideas and establish personal relations.

3) Up-to-date formation—In the course of formation the established authors should be studied, but contemporary authors should be known, too, those especially who exert a marked influence on the world's way of thinking.

4) Professors—Professors are required to keep up with new ideas and propose them to the students. The establishment of personal contact between scholastics and professors is greatly needed. This, however, is impossible in the present system of one prefect of studies. Hence we should introduce tutors in the manner of the English universities.

d) Dangers to be avoided:

1) Some were afraid that the study of philosophy would be overly neglected. It was argued that philosophy is important because the difficulties of men today are especially in the area of the preambles of faith, and we cannot answer such difficulties without a solid philosophical formation.

2) Others fear the suppression of the break between philosophy and theology. The regency is valuable because it permits superiors to observe a scholastic in active life and to form a correct judgment on his capabilities. The scholastic can achieve greater maturity during that period and can learn to join action with prayer.

In the light of these comments and of the written suggestions, the draft-decree was emended and then submitted to a series of votes on July 7. (*32*)

The Society of Jesus and atheism

23 During the afternoon session of July 1, after the voting on the Consultors of Father General and on the social apostolate, Fr. John Calvez (Paris) introduced the topic of the Society's campaign against atheism. He called the Congregation's attention to the task committed to the Society by Pope Paul VI in his allocution of May 7, and he presented the draft of a lengthy declaration on the subject.

Various changes were suggested in the course of the discussions on July 1 and 2. Some wanted a greater stress put on our concern to fulfill the mandate of the Holy Father with enthusiasm. Others wanted more mention of supernatural means. Other speakers distinguished among the various kinds of atheism and asked that means adapted to these different kinds be employed. The fathers had so many objections and new proposals that a new draft had to be prepared as the basis for further discussion in the *aula*. (*31*)

The resignation of the General

24 Fr. John Swain presided at the opening of the session on July 2 during which Fr. William Crandell (New Orleans) introduced the subject of the ways in which Father General might resign. Fr. Arrupe was not present for this discussion to encourage a greater freedom of expression. He returned later to preside during the remainder of the meeting. The same procedure was followed at the beginning of the next day's session when the same topic was discussed. (*36*)

The distinction of grades

25 After the discussion of atheism ended on July 2, Fr. Edward Sheridan (Upper Canada) reported on grades in the Society. Since this matter involves a substantial of the first order, approved specifically in pontifical law, a preliminary vote was necessary before the subject could be discussed. This vote was scheduled for the next day. The necessary majority vote was obtained in the morning session, and discussion began that afternoon. (*29*)

Poverty

26 The important and complicated subject of poverty was next on the agenda for July 2. The Congregation unanimously approved the introduction of this topic. Half of the eight reports were then presented and briefly discussed. The other four reports were given on the following day. The debate on poverty continued on July 5 and was concluded during the morning session of July 6. (*43*)

The duration of the General Congregation

27 After the morning voting of July 3, Father Assistant Vincent O'Keefe placed before the Congregation several alternatives regarding the duration of the present session. These included the interruption of the Congregation and the convening of a second session in September, 1966. Several factors seemed to suggest such a procedure. Despite the increased tempo of work, many complex issues still had to be treated. Some of these required more research and time for mature consideration. Then, too, the living conditions were beginning to affect the efficiency of the work. Many fathers lived in tiny rooms under the roof without running water. Temperatures reached 98.6° in the heat of the Roman summer, and only the *aula* itself was air-conditioned.

The fathers prepared written opinions on the duration of the present session and the proposed alternatives. As the first item of business on July 5, Fr. O'Keefe explained the terms of voting about this question, and the text to be voted on was distributed. The vote was scheduled for the next day. (*30*)

28 On the morning of July 6, two reports were presented on matters which required a preliminary vote before they could be discussed. Fr. Clement Pujol (Tarragona) reported on the subject of vows after two years of novitiate, and Fr. Alphonse Villalba (Ecuador*) reported on admission and dismissal. In the voting held that afternoon, neither subject received the needed majority approving a discussion.

The distinction of grades: the discussion

29 Following the two reports just mentioned, the Congregation resumed the discussion about the distinction of grades. Treatment of this topic was concluded at the end of the afternoon session. It was evident from the words both of the *relator*, Fr. Edward Sheridan (Upper Canada), and the members of the Congregation that it was generally felt in the Society that some change was called for in this distinction of grades. The discussion centered around the distinction among priests, some of whom are solemnly professed while the others are spiritual coadjutors.

One group of the fathers asked for the suppression of the distinction. They had three principal arguments. There was the historical argument that the social conditions existing in the time of St. Ignatius when the grades were introduced had altered so completely that the distinction of grades could no longer be justified. There is now no fundamental difference in the education of the clergy. Besides, once the Council of Trent had made proper seminary provision for clerical education so that the great differences between a learned and an unlearned clergy were removed, the Society of Jesus in practice suppressed the distinction of grades and almost all were admitted to solemn profession. Before the suppression of the Society from ninety to ninety-seven per cent of the fathers were professed.

A second argument might be termed sociological. In the time of St. Ignatius human society was divided into classes and groups. This division was not based on a man's merits but on his birth. It finds its counterpart in our distinction between professed and spiritual coadjutors. Such juridically established classes, in which men are grouped by the decision of authority, are anathema to our modern democratic spirit.

A spiritual argument is derived from the fraternal charity which obliges us all to live as members of a single family. The division into grades runs counter to this, for it introduces a distinction between Jesuits of a first and second "class."

Those in favor of retaining the distinction of grades replied to the arguments of their adversaries. They admitted, for instance, that in the 18th century the Society admitted almost all its priests to the grade of the professed, but they remarked that this was done at a time when the Society was in decline.

Against those who appeal to the modern democratic spirit, they pointed out the danger of an undistinguished "massification" or mass-character in modern society.

To those who would wish in the name of family spirit to suppress the distinction of grades, they countered with the concept of a body consisting of various members, each differing from the other, but working together to a common end.

Advocates of retaining the distinction supported their opinion with arguments from authority. Some claimed that St. Ignatius introduced the distinction of grades under direct influence of the Holy Spirit. Others relied rather on the authority of the *Constitutions*. The worth of these arguments was not overwhelming, and therefore no clear solution emerged from the debate, although many spoke in the course of it. (*44*)

Duration of the General Congregation

30 The fathers voted on the duration of the General Congregation during the afternoon of July 6. Eight votes were taken, and the following possibilities were rejected: continuing this Congregation to the completion of all its work, dissolving the Congregation with its work incomplete, continuing the Congregation through *definitores*, convoking a new congregation within three to five years.

The Congregation decided to end its work on July 15 and to meet again in September, 1966, in a second session of the same General Congregation. This was a novel solution to the problem of the length of the Congregation since no previous one ever had more than a single session. (*40*)

The Society of Jesus and atheism: the vote

31 The only other vote on July 6 was the almost unanimous approval of the decree on the Society's commitment to the problem of atheism. The final text was shorter than the original and changed in form from a declaration to a decree.

The decree first treats of the spread of atheism and of the mission entrusted us in this regard by the Pope. Then it discusses the need of increasing our study of atheism and its causes. The decree treats of difficulties brought against the existence of God and the answers to these difficulties. Among these answers first place goes to a sense of the living God who works for and loves us, and whom all men must reverence.

The decree then asks that the formation of Jesuits in the spiritual life be such as to foster a fraternal approach to the problem. Beyond this, it asks that scholastics be instructed in those disciplines which will help them to understand godless men. Anthropology is named as one of the disciplines considered suitable for the refutation of the errors of the

atheists. Scholastics who are well-trained in modern sciences will easily be able to establish contact with atheists.[12]

Finally the decree stipulates that in our hierarchy of ministries provision be made that the mission entrusted to us by the Pope be implemented. Care should be taken that help be given by fully developed regions to those in a state of evolution. In other areas the social apostolate must be put into concrete execution. In other areas again the ministry among university students is of extreme importance. Great effort and

[12] Because the subject of this paragraph is important, it may be useful to compare the various ways in which it has been presented and to note the differences:

The Latin *Newsletter* account reads: "Postulatur etiam ut institutio Nostrorum in vita spirituali talis sit ut fraternum modum agendi foveat. Praeterea exigitur, ut scholastici doceantur in iis doctrinis, quae eos iuvent homines atheos intelligere. Inter doctrinas, quae aptae censentur ad errores atheistarum refutandos, nominatur anthropologia. Scholastici, modernis scientiis imbuti, facile contactum cum hominibus atheis instituere poterunt."

The English translation sent from Rome reads: "The decree then asks that Our formation be such that it may foster a fraternal approach to the problem. It asks that our Scholastics be taught those doctrines which help men to understand atheism, such as anthropology. Scholastics well trained in modern science can then easily establish contact with atheists."

Paragraph 10 of the official text of the decree, the section which the *Newsletter* seems to be paraphrasing, reads: "Aptetur institutio Nostrorum ad huiusmodi spiritualem vitam [a reference to paragraphs 8–9] sincerumque ac fraternum stilum agendi fundandos et promovendos. Instruantur etiam scholastici ad mentem atheorum atque illorum theorias intelligendas, munianturque apta, moderno sermone tradita, doctrina, praesertim anthropologica; atque curandum est, in quantum fieri potest, ut praesertim ii qui ex intactis ambitibus christianis proveniunt contactus personales quosdam cum hominibus atheis tempestive habere possint."

Even this, however, is not accurately translated in an apparently semi-official version of the decree sent to Jesuit houses: "Our Institute [*sic*!] should be adapted to establish and foster a spiritual life of this sort and a sincere and brotherly personality in each of us. Even the scholastics are to be trained to understand the attitudes of atheists and their philosophical positions, and they are—in contemporary language—to be thoroughly appraised of the relevant issues, especially from anthropology; furthermore, care should be taken that, so far as possible, those especially whose pursuits take them beyond the cloister of Christianity be allowed in the course of things to have some personal contacts with atheists."

It is worth noting that the negative notion of "refuting error" mentioned in the Latin *Newsletter* (and its Spanish translation) is not explicitly found in the *Decretum de munere Societatis erga atheismum* or in the Pope's allocution to the Congregation.

cooperation is demanded of Ours who are specially trained in philosophy, theology and the positive sciences. Many of the difficulties of atheists can be solved by fathers engaged in these disciplines.

In our schools the teachings of modern atheism ought to be clearly set forth and examined. Ours should establish personal contracts with atheists so that we can help remove their difficulties in a sincere dialogue. (*63*)

The formation of Ours in studies: the voting

32 In a series of votes on the morning of July 7, the Congregation gave almost unanimous approval to the various chapters of the decree on the formation of Ours, especially in studies. It also approved its immediate promulgation, so that it could go into effect for the 1965–66 scholastic year.

Tertianship

33 Following the voting, Fr. Armand Cardoso (Central Brazil) presented the report introducing the discussion about the third probation, which was completed the same day in the afternoon session.

After the Congress of Tertian Instructors held in Rome in 1956, the process of adapting the third probation to modern times began. The subcommission wished to push this process further because the best solution can be found through practical experiments. Hence it was asked that provincials be given greater liberty to try new experiments for the formation of the apostle in the modern world.

It was proposed to have a decree passed which would recall to mind the importance St. Ignatius attached to the third probation. Mention was also made of the place third probation has in pontifical law as well as in the tradition of the Society.

The proposed decree stated that the same means cannot always be used in solving the present difficulties but that various means should be allowed according to local needs. Permission should be granted to provincials to select and apply the means with the approval of Father General.

In the last part of the schema it was suggested that meetings of the tertian instructors be convened without undue delay to examine the attempts thus far made and to draw conclusions from them. Fourteen fathers submitted written comments while twenty-five spoke in the *aula*. They touched upon four questions:

a) The problem—On the one hand, we are dealing here with "a matter of the highest importance", the very crowning point in the formation of a Jesuit. He is given a full year to reflect on his past life

and to make resolutions for the future. The value of the third probation is confirmed by the tendency of the modern Church to try to introduce a year of probation in other religious institutes also. On the other hand, there are many serious doubts about the efficacy of the third probation. Often it is asserted that it is a waste of time.

b) Many difficulties do not originate from the third probation itself, but are rather manifested during it. This refers to signs of a deeper crisis which is experienced not only by the younger fathers of the Society, but also by other religious, priests, and laymen.

But there are also signs of a crisis which is proper to the Society, one rooted in our spirituality since the perennial values of this spirituality have not been sufficiently adapted to modern times. Adhering more to the letter than to the spirit, we have neglected the apostolate, an attitude which the young fathers find distressing.

The *Spiritual Exercises* of St. Ignatius are a source of further difficulties because they are not given the place they deserve, with the result that they are not our principle of action, the wellspring of our apostolate and a bond of strength in the Society.

Finally, there are difficulties based on the very nature of the third probation. Some say that they cannot find God in solitude. Others think that they have enough interior experience and that for this reason the third probation seems superfluous. Moreover, the procedure in the third probation smacks of infantilism and does not foster a sense of responsibility.

There are also difficulties which are proper to certain houses, due to location, inadequate staff, or poor library. However, it should not be forgotten, as one instructor remarked, that in recent years many things have been improved, but in the discussion hardly any mention was made of this fact.

c) The purpose of the third probation—Some thought that the purpose of the third probation is stated clearly enough in the *Constitutions*. It would be sufficient, therefore, to find the means to attain this purpose.

Others, however, thought that, in addition to the purpose envisaged in the *Constitutions*, there exist others: an interior renewal of life, learning the problems of more recent theology, practice in pastoral activity. For this reason, the third probation could be divided into periods, the whole of tertianship to be finished in three years, during which two or three months a year would be spent in the third probation.

It was the opinion of another group that the purpose given in the *Constitutions* is stated only in a general way, and that it is the job of the instructor to choose those means which will best help the tertians of today to attain this purpose. This purpose can be no other than the formation of the Jesuit who is ready for action in the Church of the Second Vatican Council.

d) Means for the renewal of the third probation—The Commission proposed to the Congregation a renovation of means, not of purpose, although the purpose should also be determined more accurately. Some wished that a list of experiments be drawn up or that criteria be established which would serve in the choice of experiments. In answer to this request, certain points were added to the decree to help find the correct approach. (52)

The selection and promotion of the Society's ministries

34 The afternoon session of July 7 ended with the report and discussion on the better selection and promotion of the ministries of the Society. Fr. John Hirschmann (Lower Germany) presented the *relatio*. He said that the relevant matter had been divided into four parts: *a*) renewed orientation of the apostolate of the Society and how this could be ordered; *b*) commissions to be set up to study the choice and promotion of ministries; *c*) the *munus sacerdotale* (priestly office) in our ministries; *d*) greater cooperation with the laity.

After the written observations, the original text was abbreviated and put in the form of a decree. Some observations were not considered because their subject matter would be treated elsewhere. This was especially true of the description of the circumstances in which the modern apostolate is carried out.

Some fathers wished the criteria of selection to be more fully developed. In this matter the Commission followed the leadership of Vatican Council II, which treats the apostolate of today in some of its discussions and documents.

A list of ministries is attached to the decree. The *relator* stated that this was neither complete nor arranged according to a hierarchy of values. In the discussion one of the fathers asked that this note of Fr. Hirschmann be added to the decree.

Several speakers requested that various aspects of our apostolate and our different ministries be better explained; some wished a mention of the ecumenical spirit which should pervade our whole apostolate. Others asked that explicit mention should be made of the ministries that we should exercise for priests and seminarians. Others objected that the decree was silent on our ministries for religious women. Finally, to others

it appeared that the decree did not explain the new manner of cooperation between us and the laity. Thus far the laity have cooperated in works directed by us; in the future we should collaborate with works directed by the laity and inspired by us. Some wished precise and concrete norms for the selection of ministries, which were not contained in the decree; others explained that the principle of selection should be in the spirit of Vatican Council II. Father General suggested a knowledge of the world of today, from which various forms of apostolate could be deduced. (59)

Regional Assistants

35 On July 8 Father General communicated the names of the Regional Assistants:

Emmanuel Acévez (Northern Mexico)	Northern Latin American
Victor Blajot (Bolivia*)	Spanish
Herbert Dargan (Hong Kong Mission)	East Asian
Jerome D'Souza (Madura)	Indian
Iginio Ganzi (Turin)	Italian
Candido Gaviña (Argentina)	Southern Latin American
Maurice Giuliani (Paris)	French
Anthony Mruk (Lesser Poland)	Slavic
Marius Schoenenberger (Switzerland*)	German
Harold Small (Oregon)	American
Andrew Snoeck (Northern Belgium)	English

The only session on July 8 was held in the afternoon, during which the following topics were voted upon.

The resignation of the general

36 In the first series of votes the Congregation gave to the general the right and the duty of resigning for a grave cause. On the General Assistants it imposed the obligation of warning the general to resign if they judged he was incapable of discharging his office. If the general decides to resign, the matter must be referred to the provincials. The resignation, however, is not valid unless it is approved by a general congregation.

The second series of votes concerned the hypothetical case in which the general, rejecting the admonition of the General Assistants, refused to resign. In this case a Vicar must be chosen, and he would have to ask the provincials about the course of action to be followed. If the provincials desired it, a general congregation would be called. (62)

The Vicar General

37 The right was given to Father General to appoint a Vicar General (*Vicarius Generalis Adiutor*) when this is necessary.

Visitors

38 In one vote the Congregation decided not to change anything in the *Constitutions* concerning Visitors. A second vote recommended that Father General not appoint Visitors whose term of office would be excessively long and whose authority would be vague.

Journeys of Father General

39 The Congregation recommended that Father General undertake journeys and refused to impose limits on these trips.[13]

The second session

40 After the voting Father Assistant Andrew Varga presented a report about the second session of the Congregation. Following some discussion, the voting on this subject was scheduled for the next day. Six votes were taken, and it was decided that the work of the Congregation between the two sessions would be carried on by four types of commissions. The present commissions will continue their works, and three new commissions will be set up: a coordinating commission, composed of the General, the four General Assistants, the chairmen of the present six commissions, and the Secretary of the Congregation; a commission to work out the method of procedure for the second session; a commission of from twelve to fifteen members which will assist in bringing to completion the work of the other commissions. Finally, it was decided to give financial help to those provinces burdened by the expenses of a second session. (*48*)

The provincial congregation

41 In other voting on July 9, the Congregation approved a reform in the membership of provincial congregations, but there was no final determination of the way in which those attending would be selected.

The congregation of procurators

42 Of the many possible reforms which were suggested, the General Congregation decided that in the future there should be two types of congregation. At one time it will be made up only of the provincials and will be given another name. At another time it will be made up of pro-

[13] As this goes to press, Father General has already completed one trip and is preparing for another. During the period from December 19, 1965 to January 14, 1966, Fr. Arrupe visited some of our missions in the Near East and Africa. In a trip to the United States, he will be in New York City on April 5 for the 125th anniversary of Fordham University, in the Washington-Baltimore-Woodstock area on April 6, in Chicago on April 11 for the JEA meeting, and in Milwaukee on April 16 for the dinner of The Jesuit Honorary Society.

curators. These two types of congregation will alternate; one or the other will meet every three years. When the provincials meet, they will have to follow the decision of their provinces on the opportuneness of convoking a general congregation. Before these provincials' meetings, provincial congregations throughout the Society will elect *relatores*, men who are distinct from the provincials and who can be spiritual coadjutors. Their function will be to prepare a written report to be sent to Rome. Father General, if he so chooses, may call them to Rome to discuss the affairs of their provinces. These decisions apply also to independent vice-provinces.

Poverty

43 The agenda for July 10 called for the voting on poverty. Prior to the voting itself, Fr. Anthony Delchard (Northern France) presented a brief report and answered questions raised by some of the electors. After fourteen votes were taken, the results showed that the decrees on poverty had been approved by the greater part of the Congregation.

Evangelical and religious poverty in the Society of Jesus

In his report Fr. Joseph Aldunate (Chile) showed the suitability of setting down a general view and the essential characteristics of evangelical and religious poverty in the Society. This would be a response to the many *postulata* which sought a clear exposition of the nature of our poverty in relation to the modern world and the Church of the Second Vatican Council. It would also provide an orientation for the revision of our law, under the authority of the Congregation.

All wanted our manner of life to be simple and humble, in the spirit of evangelical simplicity, and free from all suggestion of triumphalism and a baroque mentality.

In their written and spoken comments, the electors generally praised the proposed decree. Its up-to-date use of biblical categories was noted.

The decree first indicates the place of poverty in the world and in the Society of today. The Church seeks the witness of our poverty, as does the Society itself; the atheistic world stands in need of our example. Rather than giving exhortations or threats, the decree presents the genuine ideal of poverty and the social and juridical structure that will enable the sons of the Society to live as truly poor men.

Some of the written observations had sought a fuller definition of poverty, in which the freedom with respect to temporal goods, willing dependence on God, poverty's eschatological character, and the obstacles which are removed for the sake of charity would all find expression. Consequently, the definitive text sketches the essential elements of poverty with references from the Gospel and the Council.

The relationship between poverty and the apostolate is then set down. In the Society, poverty is a means to an end, not an end in itself. The apostolate is not directed to poverty; poverty, rather, is directed to the apostolate, and it takes its meaning from that end. Indeed, poverty in the Society is so geared to our apostolic purpose that our total apostolate is permeated with the spirit of poverty.

The decree goes on to show the means necessary to render our poverty more vital. Insofar as it may be necessary, the letter of our laws should be changed, but not the spirit, which must be integrally preserved. Thus the juridical structure should be modified to suit the changed conditions of our times.

The decree sets forth the actual manner of our poverty that may give it its true witness-value. Its characteristics are:

a) Sincerity—Poverty should be sincere so that it corresponds to what we profess in our lives. St. Ignatius wanted the criterion of our poverty to be drawn from our apostolic end and from the principles of the Gospel, for we are apostles of this Gospel. But since we are also apostles of today, we should pay special attention to the social conditions of time and place. Therefore, our manner of life should be conformed to that of people of moderate circumstances (*civibus modicae condicionis*). Where we must make use of large buildings, travel, and equipment, it should be because they are truly necessary and intended solely for the apostolate, and they should clearly appear as such, insofar as possible.

b) The spirit of labor—Today our poverty is most clearly manifested in the execution and spirit of work undertaken for the kingdom of God and not for temporal gain.

c) Motivated by charity—Our poverty should be a sign of our charity insofar as we enrich others by our renunciation of goods. Nothing is our own so that everything might be possessed commonly in Christ. Charity should not be limited to Ours, for the whole of humanity is related to the Mystical Body of Christ. Charity, indeed, should bring to completion the obligations of justice which bind us in a special way to the poor and to the demands of the common good.

Finally, the text notes that no community form of poverty and no witnessing to it is genuinely Christian unless it is inspired by a deep, personal sense of spiritual poverty drawn from a close and constant union with the Incarnate Word of God. Hence, keeping in mind the common good, and under the direction of superiors, the opportunity for individuals to live more frugally is allowed. The Society itself should examine its apostolic work to discover how it can more fully assist those in greatest need (*derelictos*).

The matter of the vow not to relax poverty

Fr. Anthony Messineo (Sicily) presented the report on this question, one which Jesuit authors have long disputed. He pointed out that today this problem has reached its full development. This is due to an accurate and mature consideration of the historical studies and research on the evolution of the text of the *Constitutions*, paving the way for a better and more profound understanding of the mind of our founder.

The opinions of the writers on this merely juridical question have been in disagreement. Those who adhere more closely to the text of the *Constitutions* hold that the matter of the vow touched only the poverty of professed houses. Others extend the matter of the vow to everything prescribed in the *Constitutions* regarding poverty. Still others assert that the obligation of this simple vow covers exactly the same matter as the vow of poverty in the Society.

Some thought that the historical arguments were not conclusive. They believed that the vow had to be understood to include everything that the *Constitutions* dictate about poverty. The words of the *Constitutions* [554] are not meant to define the matter adequately, but rather to give just one example. For the Spanish text does not say "is", as the Latin text does (*est*), but it uses the conditional form *sería*. This conclusion is also drawn from a text [816] in many ways parallel, and in general from the context of that part of the *Constitutions* which treats the whole subject of poverty. This opinion, moreover, was held by authors of the first rank, such as Polanco, Nadal, Suárez and, it seems, everyone of any importance, except Sánchez. Finally, it can also be deduced from the 1st General Congregation.

Against this view, others felt that there was no truly parallel text. Everything is contained in that one place [554], and the question must be interpreted accordingly. The Spanish conditional form does not necessarily indicate an example; it has other meanings, as in this passage, where it is translated into Latin not by a subjunctive but by the indicative *est* to express its sense more exactly.

Others said that it was necessary to distinguish between the historical and juridical questions. It was not the Congregation's business to pass judgment on the historical sense, but only to give an authentic declaration of the meaning of the vow, prescinding from what others previously meant by it.

Doing this does not require that any opinion be certain; on the contrary, an authentic declaration presupposes that there are doubts. If the matter were recognized by everyone as certain, an authentic declaration would be useless. It is sufficient if the meaning being declared authentic is probable. This means that the contrary opinions were up to

that moment probable, even perhaps more probable. This last point was the occasion for an explanation of various principles of moral theology so that those who perhaps in theory did not see the matter clearly might know what they could do with a safe conscience.

Some held that if the Congregation has the competence to act, it also has the obligation. Now, at least, on the occasion of this controversy, a doubt has arisen. But vows about doubtful matter are invalid. A private person cannot himself determine the matter in public vows. Therefore, if the Congregation does not determine exactly what is contained in this vow, there is the danger of this vow being invalid, at least with respect to the doubtful matter.

After being thoroughly studied for many years by eight commissions, this question could now be considered ready for a decision. Some denied precisely this, but it seemed that no hope could be placed in still another commission, which would unquestionably run into similar difficulties and would leave the problem more or less in its present state.

The Congregation, with full authority to remove the uncertainty of this question, used its authority on July 10. By a heavy majority vote the Congregation declared authentically that the matter of the vow not to relax poverty is defined in the *Constitutions* [554], and that, therefore, in virtue of the vow, the solemnly professed are obliged only to this: not to allow fixed revenues to professed houses and independent residences.

Directives for common life in the Society of Jesus

The *relator,* Fr. Jesus Díaz de Acebedo (Loyola), said that this question is one of the greatest importance, upon which practically the entire essence and practice of the vow and virtue of poverty depend. For poverty requires a clear determination of the twofold meaning of our common life with respect to its internal and external character (*vita communis ad intra et extra*). Our common life in its internal aspect is the common life traditional in all religious institutes, while in its external aspect it is the proper and specific common life of the Society, which takes its scope, meaning and limits from our specific apostolic end.

For this reason, the first thing set down is the intent to define common life so that our communities and individual religious may be more correctly guided to walk more perfectly along the path of poverty. Afterwards a brief explanation is given of the twofold element mentioned above, and it especially reminds us how the apostle, always following Christ poor, in a certain way accommodates himself to the manner of life of those he is helping. By our manner of living we should manifest to the world our common and personal determination to give testimony to

evangelical poverty, humbly and fraternally serving all, especially the poor, to gain all to Christ by a poor and common way of living in external matters.

Collective poverty

A report given by Fr. Anthony Leite (Portugal) dealt with collective poverty in the Society, the poverty of our houses. Today, both in our traditionally accepted houses (e.g. residences, colleges) and in houses of later origin (provincial curias, various secretariats, such as that of the Marian sodalities, Apostleship of Prayer, retreat houses, social centres, etc.) many problems concerning poverty have arisen from the changes in living conditions and from the need of engaging properly in the modern apostolate. Fr. Leite's report did not propose any decree, because all these problems involve very complicated technical questions. These can more easily be solved by a definitive committee with a mandate from the General Congregation than by the Congregation itself acting as a whole.

The fruit of labor

The *relator*, Fr. Victor Iriarte (Venezuela*) explained that the proposed solution, namely, of considering remuneration for work performed according to our Institute as a legitimate source of support for our life and apostolate, was based on two facts: (1) the Society officially admits that it has to use a papal dispensation regarding the gratuitousness of ministries; (2) it has been using it for more than a century, since 1824, and there is not the slightest hope of returning to our law about gratuitousness.

Postulata clearly showed the wish of the whole Society to remove the discrepancy between law and practice; the use of dispensations ought not to go on indefinitely. Unless we find a solution that allows us to live without the ambiguity of legislation that cannot be put into practice, there is the danger of hypocrisy in clinging to the false hope of restoring the impossible.

The purpose of the proposed decree, therefore, is to bridge this gap between law and practice, so that what is done now outside our law and by means of a dispensation may be done within the law and without a dispensation.

One man thought that having this twofold source of support, alms and work, caused difficulties for both our poverty and our apostolic influence. For, often enough, people accuse us of living modestly from our work and of then adding alms to live better.

Some said that the function of alms has undergone a change. They

felt that many of the things prescribed in the *Constitutions* about alms were based on a sociological reality and an economic structure which are now radically different. Alms used to have a different meaning; to live on alms today does not produce edification but rather scandal. On the other hand, to work is to bear witness to poverty.

The Congregation approved the principle that, in addition to alms and revenues, remuneration for work performed according to our Institute is a legitimate source of support for us and our apostolate. Certain safeguards, however, are pointed out to avoid possible dangers, especially avarice and profit-making. For the selection of our works should be made according to the pattern of obedience and the norms of our ministries, putting away any excessive concern for monetary gain or temporal advantage.

The gratuitous nature of our ministries

Fr. Joseph O'Brien (California) presented the report on this important subject, one intimately related to the preceding topic. For a better understanding of this question, the concepts which provided the foundation for the commission's solution should be recalled: the letter of the Ignatian law; its spirit; the difficulties in observing the law.

According to the *letter* of the Ignatian law, we are forbidden by the *Examen* [4], the *Formula* of Julius III, and the *Constitutions* to demand or receive compensation for spiritual ministries. The relation between poverty and gratuitous ministries is an intimate one, but the subcommission felt that there was no intrinsic and necessary connection. In our practice they have been separated for a long time.

Following the spirit of the law, we should always employ poverty and gratuitous ministry to attain the apostolic end of the Society. St. Ignatius acted in this way when he did not hesitate to modify both poverty and gratuitous ministry when he required a foundation for our colleges. For our founder did not proceed theoretically regarding poverty, but he penetrated the nature and the demands of evangelical poverty as related to the needs of his own times. When circumstances changed, he himself used to apply and change the means so that he could develop and perfect every type of apostolate proper to the Society. According to this spirit and practice of Ignatius, then, we should make the changes in our laws which are necessary to accomplish our purpose.

One thing should always be essentially preserved, that is, the sincere and effective pursuit of the goals intended by our gratuitous ministry: an unadulterated honesty in our service of God, excluding every species of avarice; internal and external liberty; edification of the neighbor; trust in God.

The principle of gratuity is not just being preserved, but we now seek a method by which, under changed circumstances, we may obtain through other forms of this principle what we formerly obtained through alms. For gratuity is specified by the end in view, and it can take manifold forms. Gratuitous ministry, like poverty itself, is not necessarily more perfect when it is more absolute, but rather when it is more suited to its purpose. Therefore, a norm is being sought which may help us and oblige us to work more sincerely as apostles who are not looking for personal profit but who freely give what we have freely received. We are looking for a new law which can be observed, not more easily, but unconditionally. The concrete means which St. Ignatius chose to safeguard the gratuitous nature of our ministry, that is, alms, does not seem feasible today. We have to find other means which will guarantee this gratuitousness, not destroy it.

The main difficulty is that the Society, just to exist, has had to seek an apostolic dispensation from observing its own law. For our law to become a true norm of action and not a fiction of law, the law must be changed in accordance with the spirit in which it was first made.

This was the source of a great deal of debate. Some said that without alms there was no gratuitousness; that living from alms was an essential part of the very spirit of the Society; that this way of life of ours more fully corresponds to the desire of the Church of modern times, which wishes to be the Church of the poor; that to change this means that the Society would lose freedom in its ministries, trust in God's providence, and the deeper meaning of hope.

Others said that the above arguments would be true only if poverty and gratuitousness were eliminated, but not if living from alms were eliminated. Since it is now impossible for us to support our apostolic works if we do not accept the new means now offered, we would have to close our colleges, universities, and many other apostolic works. But in the Society our type of poverty is determined by our apostolate, not the other way around.

Since our present condition of poverty is really a fiction, it does not give edification as it did in the days of St. Ignatius. Today honesty, sincerity and giving witness are the things that influence souls more than anything else. We will have these if we seek real poverty, using the means appropriate to today's generation. The radical solution is a love of poverty, but a love that is not reduced to acts is an empty love. The solution offered here aims at making our poverty genuine and practical.

We must remember that it is frequently difficult to draw the line between the fruit of our labor and free-will offerings. It is one thing to accept a stipend, which we are permitted to do, and it is quite another

thing to demand a stipend for our service, which we are never allowed to do.

Certain members of the Congregation wished that the official *Acta* would express regrets because of this change in our poverty and would exhort all to develop a more intense and generous spirit of poverty.

In the approved decree, the gratuity of ministries in the Society is to be interpreted according to the following principles:

The nature of this gratuity should be explained first in terms of its purpose, which is a dual one: internal and external liberty, and edification of the neighbor arising from this liberty and from our love of Christ and fellowman.

Therefore, it is not per se contrary to the principle of gratuity to receive Mass stipends or alms in accordance with the present law of the Church. For our spiritual ministries, especially for those mentioned in the *Formula of the Institute* of Julius III, Ours may not demand stipends but may receive those which are offered, with due consideration for the special norms in the case of parishes and lawful compensation for travel and other expenses.

Royalties, honoraria, grants, and similar income, which are considered to be the fruit of our talent and work, can be legitimately accepted.

The charging of tuition fees in our schools is not per se contrary to the gratuitous nature of our ministries. Nevertheless, in the light of the apostolic objective of the Society in the ministry of teaching and instruction of youth, and according to the mind of St. Ignatius, it is altogether desirable that, insofar as circumstances may permit, an effort be made to adopt whatever means may make it possible for us to return to the practice of teaching without charging tuition fees.

Foundations in the law of the Society

Fr. Anthony Leite (Portugal) gave the report on this very technical matter. The problem arises from the fact that in the Society only houses, not provinces or the Society itself, are moral persons in the light of the law and consequently capable of ownership. But since, as a matter of fact, there is no college of Ours which has an adequate endowment, an *Arca Seminarii* has been created and built up from fixed revenues, annuities, gifts, etc.

But to whom do these goods belong, particularly those which are income-producing? Not to the province, because a province cannot possess them. They might be said to belong to the province's houses of formation taken together, because if they can possess singly, they can also possess as a group. But scarcely any province has all its own houses of formation but only some of them.

From this it is clear what uncertainties may arise in the division of a province, in relinquishing property, and in many other circumstances.

It was necessary, therefore, to determine this subject of the law. The Congregation approved a decree establishing such foundations as moral persons. Thus the *Arca Seminarii,* retreat houses, and other similar institutions will be the subject of law.

The Congregation decided to submit Nos. 4–6 of this decree to the Supreme Pontiff for his confirmation or at least for his information.

The *definitores*

The General Congregation also voted to establish a committee of *definitores* to revise the law according to the norms given by this Congregation. Fr. Anthony Delchard (Northern France) gave a report on the duties of the *definitores,* which are dealt with by the *Constitutions* [755] and by the *Formula of the General Congregation,* Nos. 125–127. They are not merely members of some commission lacking the authority to make decisions. That would make their work of little help. At most, they would be able to prepare a schema to be proposed to a new general congregation for the revision of the entire body of law on poverty.

These *definitores* have true legislative power, delegated to it by the General Congregation, to change the existing decrees on this matter and to make new ones, according to the directions approved by the Congregation itself. These new decrees will be promulgated by Father General and put into practice as an experiment until another general congregation gives its definitive approval of them.

By way of conclusion: Now, for the first time in many years, the Society of Jesus will be able to live with all sincerity and self-respect a life of true poverty, as St. Ignatius wished. Now the *definitores* can work out ascetical and spiritual guide-lines as well as laws which are renewed and adapted to the present-day stage of social evolution. Through these the members of the Society will be able to put into practice true poverty, both individually and collectively. (53)

The distinction of grades: the voting

44 After the voting on poverty on July 10, the Congregation also voted on the distinction of grades. Five different votes took place:

a) The Congregation did not approve that the competent subcommission should now prepare a decree to do away with the distinction of grades, since this question requires fuller investigation.

b) It likewise rejected a proposal to prepare a decree which would provide that all scholastics would first offer the vows of spiritual coadjutors, and later, some of them, under proper conditions, would make the solemn profession.

c) The Congregation wanted a decree prepared to reform the norms for promotion to the grade of professed. Presupposing evidence of a satisfactory performance in either the long or short course of theology, the title to solemn profession would consist in one's overall outstanding apostolic and religious worth, so that those who are conspicuous beyond the common measure in some ministry of the Society and in religious virtues would be judged worthy of profession, either passing directly from the grade of approved scholastic or any time after having pronounced the vows of spiritual coadjutor.

d) The Congregation approved of recommending to Father General that he set up a commission whose task it will be to investigate thoroughly the whole problem of the distinction of grades and to propose its findings to the second session of this Congregation or to the next congregation.

e) The General Congregation also approved the investigation of the advantages and disadvantages of granting the solemn profession also to coadjutor brothers.

Parishes

45 Following the voting on grades, Fr. Wenceslaus Fĕrt (Bohemia) presented the report on accepting the care of souls in parishes. Discussion on this question took place during this afternoon session of July 10 and again on the morning of July 12. Twelve speakers took part in these debates.

Doubts as to whether the *Constitutions* are opposed to this form of ministry could be raised on two counts: parish work would seem to run contrary to our poverty and to Jesuit mobility.

Those who spoke about the historical evolution of the concept of the parish showed clearly that in the changed circumstances of today, the parochial ministry does not go against the demands of the *Constitutions.* At the time of St. Ignatius, parishes were looked on as benefices in the strict sense. Nowadays this is not the case with a great number of parishes; moreover, the care of souls in a parish is considered merely as a service rendered to the diocese. In days gone by, religious orders had very many faculties in spiritual matters independently of the bishop. Today, however, the care of souls often cannot be exercised except in dependence on the bishop and within the pastoral framework of the parish. Hence it often happens that unless we take on parishes, we are practically excluded from spiritual ministry of any importance.

Wherever these conditions prevail, that parish will become the means of the fuller realization of our mission and of the greater service of the

Church. The General, together with the provincials, should judge when these conditions actually occur.

Through the parochial ministry we can enter into closer relations with the secular clergy, and in this way bring about a greater union and trust between the diocesan clergy and ourselves, according to the mind of Vatican Council II. Nor must we forget that parishes entrusted to the care of religious are better adapted to the requirements of religious discipline as a result of present day ecclesiastical norms, even though all the difficulties may not disappear. The present economic system, for instance, is more in conformity with our poverty.

Whether the proper selection of our ministries can be made in a parish depends upon the circumstances. For a pastor is obliged in justice to serve everyone; on the other hand, the parish framework offers great possibilities for giving special attention to those who may exercise a greater influence or who may be in greater need.

To some the decree sounded too negative, since parish work is merely permitted, but not encouraged. However, in some parts of the world, especially on the missions, parishes which are called mission stations are such that they offer the channel through which the Society performs its primary work both in its apostolate among Catholics and in its efforts to enter into the world of the non-Catholic.

Others objected to the decree on the score that it confirms the old principle and regards the parish ministry as an exceptional thing. Since, however, the Society today staffs 1228 parishes, that number far exceeds what can be called an exception. Sincerity would demand that, in view of the quite different function of today's parish compared to that of Ignatian times, new legislation be enacted whereby parishes would belong among our normal spiritual activities. This would be a very great consolation to Ours who work in the parishes. Still others took exception to the decree in that it would simply solve the juridical problem of parish ministry, without saying anything of its pastoral aspect, which should be of utmost importance when the question of accepting parishes arises.

Coadjutor brothers

46 At the end of the session of July 10 two reports on coadjutor brothers were presented in the *aula*. Fr. Angelo Tejerina (Leon) spoke about temporal coadjutors in general, and Fr. Paul Mailleux (Southern Belgium) discussed the possibility of conferring the diaconate on them.

Almost eighty *postulata* dealt directly with the brothers and their problems. Provincial congregations had submitted forty-one of these. The Commission prepared a decree and carefully analyzed many important points: the mind of St. Ignatius regarding temporal coadjutors,

the change in the number of brothers in the restored Society, sociological and ecclesiastical factors, and other considerations.

The discussion on July 12 showed that many people shared the desires expressed in the *postulata,* for the same hopes were repeatedly voiced in the *aula*: that the nature and character of the brothers' vocation be elaborated more clearly; that a proper practical esteem for their vocation become operative through the fraternal cooperation of everyone in the Society, through fitting equality in a common, familial manner of living, and through the suppression of every undue distinction; that a wider range of labors be entrusted to the brothers, especially in the direct apostolate; that for such work both their spiritual and technical-cultural training be intensified, and the legislation on the brothers be revised.

Some of the more concrete points raised can be indicated. Accidental changes will not be enough. A deep renewal, both of the institution and of the way of thinking among the priests, must take place. It is less a question of granting concessions to the brothers than it is of seeing what has to be done to bring their status into accord with present circumstances in the Church and in the Society and to promote greater spiritual progress and apostolic effectiveness among the brothers.

Almost everywhere there are excellent brothers who are a "real treasure" for their houses and for the entire Society. And yet it cannot be denied that bitterness and complaints exist, a clear sign that a real problem lies hidden in this matter. Some felt, however, that this is not peculiar to our Society; it is experienced in all religious institutes, both those with only lay religious and those in which there is a greater uniformity with the priest-members. Therefore causes for the crisis should be carefully considered within the actual sociological environment.

The Society is a body consisting of various members with different tasks. This is true among the priests, who are employed in many different offices. As in the case of the priests, so also in that of the brothers, the order must retain the members who, according to their vocation, are engaged in domestic and other duties which are so useful to the Society and to the good order of its houses.

But it should in no way close the door upon those who, if God sends them, seem to be called to higher work, whether in education, art, industry, technical pursuits, or anything similar. Rather, we should do whatever we can, according to the variety of God's graces, to improve the status of the brothers on every level: spiritual, professional, and human. The Society should gladly welcome those whom the Holy Spirit calls to devote themselves to the apostolate in the Society of Jesus as coadjutors.

For this to be done, we have to undertake a theological reflection

and inquiry into the nature of the brothers' vocation and the ways in which spiritual paternity is de facto realized. Many praised the decree for the clear and precise way in which it showed the apostolic nature of the brothers' vocation, unlike the treatment in other documents. Often enough their life was considered as more of a contemplative one, as opposed to the active life of the priests, whereas it really consists in the fact that they pursue the same apostolic end in other ways.

Nevertheless, not everyone agreed regarding the mind of St. Ignatius on the vocation of the temporal coadjutors. Some thought that St. Ignatius had introduced coadjutor brothers only to help the Society in external and domestic affairs; other cases go beyond his intention or constitute exceptions in truly special situations. But others believed that a distinction has to be made between the brothers' vocation considered in itself and the things that, because of sociological conditions, could actually be done in a normal manner during the time of St. Ignatius.

Since this is a point of the utmost importance, the explanations the Commission provided in its preparatory reports are worth pointing out here. In the *Constitutions* two things must be carefully distinguished:

a) The principle, or fundamental law—The mission of the temporal coadjutors is "to assist (*sublevare*) the Society in those things (per se without limit) in which the others cannot engage without detriment to the greater good" [148]. This shows two facets of the brothers' vocation: its supplementary or subsidiary character, and its complementary character in relation to the attainment of the greater good by the *whole* Society. Therefore, it includes a certain permanent and essential element, which involves a practically unlimited capacity for action for all the circumstances in which the Society must seek the greater good.

b) The concrete delimitation and diversification of this cooperation—In reality this application has been restricted by:

1) the cultural and social structure ("with or without the knowledge of letters" [112]). Culture in the time of St. Ignatius was the privilege of a chosen few. Among religious, "to acquire learning" and "to prepare for the priesthood" were almost synonymous.

2) the apostolic structure of the direct apostolate, conceived in practice as "priestly" and to be exercised by priests.

3) the structure of our incipient apostolic order, which undertook strictly priestly ministries and was at least partly inspired by the structures of the older orders.

Notwithstanding these conditions, however, St. Ignatius expressly sug-

gested the possibility of employing brothers in major matters [114], and he confirmed this procedure by his practice in certain cases.

To explain the full reality more deeply, the Commission also considered the reasons why, in its opinion, the inner vitality latent in the mission of the brothers has not been sufficiently developed and why it is both possible and necessary in the present situation to pursue this development according to its intrinsic principles.

From a perhaps overly rigid insistence upon the restrictions (*delimitationum*) which St. Ignatius placed upon the cooperation of the temporal coadjutors and, at the same time, from a neglect of the "principle" (above), the apostolic organic activity of the Society is sometimes deeply disturbed.

The original Ignatian idea was this: The professed, men consecrated and totally dedicated, eagerly laboring in the more demanding fields of the apostolate, and "assisted" by coadjutors, either spiritual or temporal, with whom they form one apostolic body. This idea has almost disappeared. Indeed, the roles are often switched: Many spiritual coadjutors do the work of professed, and indeed, with greater self-giving, availability, and success; many professed "help" and "assist" the Society; many temporal coadjutors have been replaced by laymen, who, with more esteem from superiors and other fathers, "help" the Society (i.e., are its "coadjutors"), even while they earn wages. Little wonder, then, if from this apostolic disintegration of the body of the Society some weaker members, dislodged from their specific subsidiary and complementary roles by the professed and by laymen, are compelled to suffer more deeply.

We interpret St. Ignatius correctly, then, not when we hold fast to the letter of his "restrictions," but only if we dare to draw forth what is virtually contained in his "principle" to meet recent circumstances which are far different from those of Ignatian times. These circumstances include: the cultural and social expansion, which sees fewer and fewer men being considered as "unlettered"; the apostolic expansion in the Church, with its lay movements and more complex tasks; the apostolic expansion of the Society itself. All these factors declare the need for the greatest possible help, in virtue of the Society's essential dynamism, which even today seeks the greater good. Hence we are impelled on this score every day to develop and integrate the apostolic abilities of our coadjutor brothers to a much greater degree.

We can also see how St. Ignatius, in his figure of the coadjutor, departed from similar institutions in other orders. The name *coadjutor* means more than the term "lay brother" (*conversus*). It is a concept relative to the notion of "professed" and to the Society. It signifies a

complement in one fully apostolic activity, as a living member with a special and proper part in the same labor (the service of God), rights and obligations, and merits (*Constitutions* [114], [812 ff.]). Moreover, Ignatius raised laymen to the same degree of consecration as priests in the apostolic religious life.

This whole concept supposes a somewhat new theology, or at least one marked by a new note: the theology of service, of the apostolic vocation of every Christian (*Constitutions* [115]), of an apostolic body within the Church ([114–15, 119]).

These notions suggest the way in which the solution must be sought: investigation and research into the very vocation of the brothers. All other considerations will be nothing more than the logical consequences of this one. Many difficulties and complaints are the result of this radical misunderstanding or falsification of the brothers' true mission.

These statements, and many others, were made either in the Commission's report or in the Congregation's discussions. They indicate how many attempts were made to clarify the vocation of the coadjutor brothers and the importance and difficulty of reaching a final solution. The more difficult and basic steps, however, have been made. They still have to be improved, developed, and perhaps in some details, changed. But the way is now open to determine many things which could not be grasped satisfactorily before, for lack of a clear vision of the mind of St. Ignatius and of the theological nature of the brothers' vocation. Some of these further considerations also came up in the *aula*: formation and studies; the preeminence of the priests, which is based intrinsically upon their liturgical functions in the Church, not upon any social distinction apart from their place in the Church; the offices that the brothers can fill; the rules which require change. (*60*)

Provincials: the voting

47 On the morning of July 12 Fr. Laurence Fernandes (Madura) presented a brief report prior to the voting on provincials. Then eleven separate votes were cast concerning the communication of certain powers or faculties to provincials:

a) Certain modifications in some existing decrees were approved, so that Father General will be free to grant faculties to the provincials for approval of new building plans, and for allowing some scholastics to make regency before finishing philosophy.

b) The Congregation did not approve of giving Father General permission to communicate with provincials a wider power to dismiss scholastics and approved temporal coadjutors.

c) It recommended to Father General that, according to his prudence,

he should communicate to provincials faculties on fifteen concrete matters (which hitherto, in practice, were reserved to the general).[14]

d) It likewise approved certain provisions about the preparation of superiors, especially of provincials, about commissions of experts, and province consultations, so that provincials may use these

[14] In his letter of October 10, 1965, to all major superiors, Father General began to communicate these faculties:

1) Provincials may now, notwithstanding No. 295 § 1 of the *Epitome*, send scholastics to regency before finishing the course in philosophy, as long as there are grave reasons for doing so, which look solely to the good of the scholastics involved. (This authorization is in accordance with other changes being made by the General Congregation.)

2) Major superiors may also appoint superiors of smaller houses or of a newly founded college without the approval of the General. The usual *informationes* should be sent out, so that the provincial and his consultors may judge the suitability of the prospective superiors, and the General must be informed of the choice in good time. This authorization is granted notwithstanding No. 733 § 2 of the *Epitome*.

3) Father General confirms the authorization he gave by word of mouth during the General Congregation with the previous consent of the Holy Father. Major superiors may now for good reasons give permission for the use of tobacco, as long as it is in keeping with our spirit of poverty and mortification and with due regard for the edification of our own and externs.

4) Major superiors may now permit journeys to Rome without previous permission of the General. The latter should, however, be informed of the impending arrival and of the reason for the trip in good time. This authorization is granted notwithstanding No. 244 § 3 of the *Epitome*.

5) Major superiors may now grant permission for trips outside one's assistancy when made out of necessity or genuine utility and not merely for pleasure. Due regard must be kept for poverty and approved customs. The provincial of the province to which the trip is made must be informed in good time, and, if ministries are to be exercised or funds solicited, he must give previous consent.

Before granting a more liberal authorization for permissions to visit one's family, I would like to receive more detailed information. Please, then, discuss this with your consultors and let me know what permissions are normally granted in your province in this regard. I would like to know also what norms and qualifications you think should be appended to this permission, if it is granted to all major superiors throughout the Society.

Concerning the other authorizations granted by the General Congregation, some are contingent on decisions already made or to be made by the Congregation, and others seem to require a more thorough study and consideration. You will hear more about these later.

consultations more, and, according to the nature of the matter under discussion, may invite to them fathers or brothers who can really be helpful.

e) By almost unanimous consent the Congregation approved the decree on provincials, which sets forth their important role, their significance in the universal government of the Society, and the relationships which should obtain between the provincials and Father General, and between the provincials and their subjects. Certain recommendations are made to the provincials, e.g., that they attentively listen to and direct their subjects, especially the rectors and local superiors, whom they should carefully help to discharge their office, placing confidence in them and giving them wide powers when that is opportune; and likewise that they foster the religious life, the formation of Ours, and the apostolic ministries in their provinces. More frequent communication between the provincials and Father General is recommended so that, from this intimate knowledge and mutual contact, the influence of the head of the Society may more easily reach down to the provincials.

The commission on procedure for the second session

48 Father Assistant Andrew Varga presented a report during the morning of July 12 dealing with the problems that would arise from the interruption of the General Congregation. He also answered questions put to him by some of the delegates. (*50*)

49 In the afternoon Fr. William Crandell (New Orleans) presented the report before the voting on the duration of the general's term of office, scheduled for the following day. (*51*)

50 At the end of the session Father General announced the names of the members of the commission on the procedure of the second session of the 31st General Congregation:

Chairman: Paul Reinert	Missouri
William Crandell	New Orleans
Jesus Díaz de Acebedo	Loyola
Maurice Eminyan	Malta*
John McGrail	Detroit
Paul O'Connor	Chicago
Francis von Tattenbach	Upper Germany
Robert Tucci	Naples

The voting on July 13

Matters arising from the interruption of the Congregation—Father General was authorized to change provincials before the end of the

General Congregation if a proportional serious reason is present. The former provincials will retain their right to take part in the second session, and the new provincials will be called as electors to the Congregation. All these points apply only for this change in office. (*61*)

51 Term of office of the general—The Congregation definitively decided that the general's office should be for an indefinite time, i.e., for life (*ad tempus indefinitum seu ad vitam*), with the new precautions that had already been approved. (*62*)

52 Priests' tertianship—A decree was passed recognizing the need for a renewal of the tertianship. A period of experimentation is needed to ensure that this will be done in the spirit of the Second Vatican Council, and this period should last for three years or more. This experience will show us what line should be taken. Provincials and instructors should carry out experiments appropriate to local conditions, but not without the approval of Father General. At the end of this period a conference will be called to pool the benefits arising from the experiments. The results will be incorporated in an instruction of Father General on the third probation and will affect the revision of the rules of the tertian instructor.

The *definitores*

53 This vote was followed by the election of the four *definitores* who would settle questions concerning poverty:

Anthony Delchard	Northern France
Jesus Díaz de Acebedo	Loyola
Joseph Gallen	Maryland
Anthony Leite	Portugal

54 After the election, Fr. Philip Gentiloni (Rome) gave the report on the question of simultaneous translation for the second session of the Congregation. (*58*)

The spiritual life

55 The Congregation then turned its attention to the spiritual life. Fr. George Ganss (Missouri) gave a general outline of the work accomplished by the Commission, and Fr. Philip Franchimont (Southern Belgium) reported on the decree as a whole. This was followed by reports on individual chapters: Fr. Ansgar Mueller (Southern Brazil) on Scripture and the liturgy, Fr. John Fuček (Croatia) on the *Spiritual Exercises* and renovation tridua, Fr. Henry Birkenhauer (Detroit) on mental prayer, and Fr. Franchimont on litanies. On the next day twenty-two delegates took part in the discussion on the spiritual life.

The voting on July 14

56 The frequency of general congregations—The principle of holding general congregations at fixed intervals was rejected.

57 Interprovincial cooperation—A decree was proposed, but the Congregation was unwilling to lay down anything definite in this first session.

58 Simultaneous translation—The Congregation was unwilling to have this introduced for the second session but decided that Father General should consult experts to see what could be done for a future general congregation.

59 Selection and promotion of ministries—In a double vote the decree on the better choice and furtherance of our ministries was passed. The introduction notes that our ministries often do not fulfill expectations, chiefly because they are not adapted to modern conditions. Some flexibility in adapting them, therefore, is needed. This should not give rise to any difficulty since it is in accordance with our Institute.

In the decree itself the following points are made:

a) Norms for renewal—These are in the *Constitutions*, and their application is made easy by the use of the *Spiritual Exercises*, the source of teaching on making and carrying out an election.

b) The required attitude—While union with God is absolutely necessary, a knowledge of the world is also required. We must establish a fraternal dialogue with the world, in which an esteem for the genuine values of the world will be expected of us, as well as a spirit of cooperation in advancing its authentic progress.

c) Cooperation in the apostolate—In the first place we must be available to carry out everything that the Holy Father gives us to do. Then we must see that our apostolic work is integrated with the apostolic works undertaken by the bishops. Hence we should make an effort to foster cooperation with the diocesan clergy and religious of other institutes. We must also remember the ever-increasing importance of the laity in the Church since they, both men and women, are taking an increasing share in the apostolate. Our cooperation with them is absolutely necessary.

d) Fields of the apostolate demanding special action today—According to a geographical norm, we must give our efforts first to the underdeveloped countries. In these an increase in population is accompanied by growing material and spiritual hunger. According to a qualitative norm, we should be highly competent in science and research to have an influence on the world of science. We must also devote ourselves to the labor force, to the education of youth, and to the work of international institutions. A missionary spirit

should be fostered in all our men, and they should be trained in the use of the means that modern science puts at our disposal, as for example, communications media.

Commissions to promote the better choice of ministries—A decree was approved whereby provincials are to set up commissions to assist them in the choice of ministries. Ministries that affect several provinces can be coordinated by an interprovincial commission.

60 Coadjutor brothers—The Congregation postponed a definitive vote on the subject of the brothers until the second session. While wanting to reach a solution as soon as possible, it wanted to make a closer study of the whole question. But because of its urgency, the Congregation recommended to Father General the task of writing a letter to the whole Society on the substance of the decree so that what has already been settled may be put into practice with the least possible delay.

The diaconate—In regard to the Oriental rites, the Congregation suspended Decree 15, no. 2, of the 29th General Congregation[15] and grants to Father General the power to permit ordination to the diaconate as he judges best.

In the Latin rite the question of deacons needs further investigation and a clearer knowledge of the true mind of the Church as it is found in the documents of the Second Vatican Council. For this reason no decision was taken.

After the voting, the Secretary of the Congregation, Fr. Abellán, outlined what the General Congregation had achieved so far and what remained to be done.

The voting on July 15

On the morning of July 15, the forty-ninth and last plenary meeting of the first session of the Congregation was held.

61 The second session—The Congregation approved a decree consisting of two documents previously accepted, i.e., concerning the second session (July 9) and questions arising from the interruption (July 13). In addition to the Commissions of the Congregation, which will continue their work, three additional commissions were set up for the interim work: a coordinating commission, a commission on procedure, and a commission for the preparation of definitive judgments.

62 The general's term—A decree containing the decisions taken on July 8 (the resignation of the general) and on July 13 (his term of office) was approved and its immediate promulgation ordered.

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[15] *Acta Romana Societatis Iesu* 11 (1946–50) 24, from the words "Diaconorum vero. . . ."

63 Atheism—The Congregation also decided that the decree on atheism, already approved on July 6, should be promulgated at once since it was a task committed to the Society by the Supreme Pontiff.

Powers granted to Father General—In its final votes the Congregation granted various faculties to Father General, as is ordinarily done at the end of a general congregation. Some of these concern the government of the Society, and others are related to the General Congregation.

Father General's closing address

64 At the end of the session Father General gave a brief review of the work done by the Congregation. After recalling some of the questions which had been settled, he continued:

Passing over other matters in silence, I should like to refer to the topic which held our attention these last two days: the spiritual life in the Society. This matter is especially close to our hearts because in it we find the very soul of our Christian and religious life as well as that of the Society's apostolic activity. This subject by its very nature is the most important of all, one that calls for careful, wise, and enlightened study . . . Mature consideration, reflection, and extended discussions between sessions will be needed so that the Congregation's deep concern on this point may lead to a true renewal of the spiritual life in all members of the Society. This spiritual renewal will constitute the main consideration of the Congregation during its second session.

Father General concluded his remarks to the members of the Congregation:

A new task is imposed upon you as you now return to your provinces, namely, to put into practice the decrees which the General will soon be promulgating in virtue of the authority you have delegated to him. Pay attention not only to the mere application of these decrees but also to their implications; in tieing together the entire work to be completed by the Congregation, it will perhaps be useful to take note of these.

I should like to recommend something to you. You will frequently be called upon to discuss the Congregation and its work; you will also have to answer countless questions. Let what you say be edifying, that is, encourage Ours, foster trust in the Society and its spirit, and increase more and more the love Ours should have for our Institute.

We have heard a great deal in this *aula* about how much is expected of this Congregation. That expectation now rests upon you; in you will the shape and pattern of this Congregation be presented. Take to heart this work of edification and charity. Do not hesitate to make known the examples of sincerity and true love of the Society of which you have been witnesses, in religious simplicity, in the midst of our labors.

The words of farewell which St. Francis Borgia addressed to the departing electors come to mind: "I feel sure that you will discover, as you continue on

your way, many lying sick with different infirmities. But you who are called on to exercise the charity of the good Samaritan, do not pass by like the Levite or the others, but offer the oil of devotedness and other suitable remedies. For by this will all men know that you belong to the Society, if you give yourselves to the healing of these ills." These ills are the ones we have heard about so often in this hall: frustration, absence of a supernatural outlook, doubts about vocation, weakness of faith, etc. Let each of us play the part of the Samaritan, pouring out his soul, his charity, his confidence in the Society.

Please exercise this charity also toward me, Reverend Fathers. I humbly beg for it in the words of St. Francis Borgia; listen to him: "As for myself, I ask only this, that you treat me as those do who load up their baggage animals. For they think not only of the goods they carry but also, and especially, of the animals themselves, anxious to see that they finish the journey. If they become lame, they lighten the load; if they are unwilling to go forward, they urge them on; if they fall, they help them to their feet; if they are worn out, they relieve them of their burdens. The very same I ask for myself. I am your beast of burden (if St. Francis Borgia could speak of himself in this way, how much more can I); you have placed a burden upon me. Then do at least for me what you would do for your baggage animal, so that I can say: I am among you as your beast of burden and am always with you."

Therefore, Reverend Fathers, I commend myself and the whole Society to your prayers and thoughtful care. And once again expressing my gratitude to all of you, I wish you from the bottom of my heart a happy and peaceful return to your provinces.

Father General gave his blessing to all the fathers and to the whole Society. All present then recited the *Te Deum*, bringing the first session of the 31st General Congregation to an end.

APPENDIX A: FATHERS OF THE 31ST GENERAL CONGREGATION

Very Rev. Peter Arrupe	General of the Society of Jesus
Peter Abellán	Secretary of the Congregation (Toledo)
John McGrail	Assistant Secretary of the Congregation (Detroit)
James Naughton	Secretary of the Society (Missouri)
Romulus Durocher	Treasurer of the Society (Montreal)
Severian Azcona	Spanish Assistant (Loyola)
Francis Crick	Provincial (Ranchi)

A. *Commission I*: GOVERNMENT

Chairman: John Swain — Upper Canada
Secretary: Anthony Pinsker — Austria

Subcommission I: GOVERNMENT IN GENERAL

John Bru	France-Atlantic	John Kelley (P)	Oregon
Frederick Buuck	Lower Germany	John Reed	Buffalo

Subcommission II: GOVERNMENT OF THE WHOLE SOCIETY

a. Father General
b. Assistants
c. Officials

Victor Blajot (VP)	Bolivia*	Francis Kelly	Australia
Thomas Byrne (A)	Ireland	Ferdinand Larraín	Chile
John Colli	Turin	James Martegani (A)	Venice-Milan
John Connolly (P)	California	Candide Mazón	Aragon
William Crandell	New Orleans	Stephen Pillain (A)	Northern France
Henry Gutiérrez Martinez del Campo	Southern Mexico	Anthony Pinsker	Austria

Subcommission III: PROVINCIAL GOVERNMENT

a. Provincials
b. Inter-province houses and projects (cooperation)
c. Superiors

Stephan Dzierżek (P)	Greater Poland	Peter Ribas (P)	Tarragona
Charles Gomes (VP)	Goa-Poona*	John Richard (P)	Montreal
Raphael Gómez Pérez (P)	Southern Mexico	John B. Rocha (A)	Central Brazil
John O'Connor (P)	New England	Francis Vizmanos (P)	Castille
Edward Ramírez (P)	Eastern Colombia	Albert Wautier (VP)	Calcutta*
Paul Reinert	Missouri		

Subcommission IV: CONGREGATIONS

a. General Congregation
b. Congregation of Procurators
c. Provincial Congregation

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* Vice-province A Assistant P Provincial VP Vice-provincial

Anthony Aquino (P)	Central Brazil	Marianus Madurga (P)	Aragon
John Daley (P)	Maryland		
Herbert Dargan	Hong Kong Mission	John McGinty (P)	New York
Charles Guaschetti (P)	Turin	Hippolytus Salvo (P)	Argentina
		Andrew Varga (VP)	Hungary (dispersed)
John Kozèlj	Croatia	Daniel Villanova (P)	Sicily
Albert Lemieux	Oregon		

B. *Commission II*: MINISTRIES AND THE APOSTOLATE

Chairman: Herve Carrier — Quebec
Secretary: Marcellus Azevedo (VP) — Minas-Gerais*

Subcommission I: PLANNING AND DIRECTING THE APOSTOLATE IN THE ENTIRE SOCIETY

Marcellus Azevedo (VP)	Minas-Gerais*	John Hirschmann	Lower Germany
		Philip Laurent (P)	Paris
Herve Carrier	Quebec	John Leary	Oregon
Eusebius García Manrique	Aragon	Robert Tucci	Naples

Subcommission II: MINISTRIES IN THE MISSIONS

a. Nature and apostolic purpose of missionaries
b. Spiritual and intellectual preparation of missionaries
c. Distribution of missionaries of the Society on an international basis
d. A secretariat of information to aid Father General

Emmanuel Acévez	Northern Mexico	Aloysius Del Zotto (VP)	Kerala*
Francis Burkhardt (P)	Far East	Jerome D'Souza (A)	Madura
Terence Corrigan (P)	England	Andrew Dupont (VP)	Madagascar*
Emmanuel Crowther (VP)	Ceylon*	Victor Mertens (P)	Central Africa
		Denis Tobin	Jamaica Mission
Abdullah Dagher	Near East*	John Varaprasadam (P)	Madura
Louis De Genova (P)	Patna		

Subcommission III: EDUCATION: SCHOOLS AND UNIVERSITIES, THE SCIENTIFIC APOSTOLATE, ATHEISTIC HUMANISM

a. Spirit of renovation and flexibility of the educational apostolate
b. Priestly ministry, the ministry of teaching and the scientific apostolate
c. Interprovincial and international cooperation in education
d. Function and integration of lay professors
e. Method and spiritual quality of education in the Society of Jesus
f. Colleges and ministries in the city of Rome

Emmanuel Antunes	Portugal	Francis Lacourt (P)	Northern France
Ferdinand Barón	Eastern Colombia	Angus MacDougall (P)	Upper Canada

John Boylen (P)	Australia		
Francis Braganza (VP)	Gujerat*	Vincent Monachino	Rome
		Paul O'Connor	Chicago
Horatio de la Costa (P)	Philippines	Vincent O'Keefe	New York
		Daniel Pasupasu	Central Africa
John Foley (P)	Wisconsin	Anthony Roberts (VP)	Jamshedpur*
Vitus Fortier (P)	Quebec		
Salvator Fruscione	Sicily	Anthony Romañá	Tarragona
Eusebius García Manrique	Aragon	Andrew Smith	New Orleans
		Roger Troisfontaines	Southern Belgium
John Kerr	Ireland	Gustavus Voss	Japan

Subcommission IV: ECUMENISM AND PASTORAL MINISTRIES

a. General conditions and circumstances of pastoral work (the milieu)

b. Specific ministries: Parishes, Spiritual Exercises, Sodalities, Apostleship of Prayer

Bernward Brenninkmeyer	Eastern Germany	Francis Martinsek	Patna
		John Murray	England
Paramananda Divarkar	Bombay	Eugene d'Oncieu (P)	France-Mediterranean
Wenceslaus Fert	Bohemia	Marius Schoenenberger	Switzerland*
Albert Giampieri	Naples		
Louis González (P)	Toledo	Arthur Shea	Philippines
Anthony Kuśmierz (P)	Lesser Poland		

Subcommission V: SOCIAL APOSTOLATE AND COMMUNICATIONS MEDIA

a. Centers of research and of social action

b. International cooperation in the social apostolate

Richard Arès	Montreal	Bruno Markaitis	Lithuania*
Peter Beltrão	Southern Brazil	Francis X. Mejía	Western Colombia
John Calvez	Paris	George Mirewicz	Greater Poland
Maurice Eminyan (VP)	Malta*	Ansgar Simmel[1]	Upper Germany
		Joseph de Sobrino (P)	Andalusia
Gerald Freitas	Northern Brazil*		
Felix Litva	Slovakia*	Peter Velloso	Central Brazil

C. *Commission III*: FORMATION AND STUDIES OF OURS

Chairman: Paul Dezza — Venice-Milan

Secretary: Frederick Arvesú (VP) — Antilles*

Subcommission I: GENERAL FORMATION

Blase Arminjon	France-Mediterranean	Charles Orie (VP)	Indonesia*
		Rudolph Edward de Roux	Western Colombia
Philip Gentiloni[2]	Rome		
William González	Eastern Colombia	Emil Sogni	Turin
William Maher	England		
Charles O'Conor (P)	Ireland		

[1] Substitute for Fr. Karl Rahner. Since this year Fr. Rahner succeeded Msgr. Romano Guardini to the chair of the Faculty of Theology of the University of Munich, the University's Council judged it inopportune, in the circumstances, to permit him to come to Rome.

[2] Substitute for Fr. Richardo Lombardi, who suffered a cerebral thrombosis several weeks before the opening of the Congregation.

Subcommission II: REGULAR COURSE OF STUDIES

a. Juniorate and philosophy

b. Theology

Joseph de Aldama	Andalusia	Julian Harvey	Quebec
James Alf	Buffalo	George Klubertanz	Wisconsin
Emeric Coreth	Austria	John-Mary Le Blond	Northern France
Joseph Ćurić	Croatia	John Ochagavía	Chile
Laurence Fernandes	Madura	Joachim Salaverri	Leon
Michael Fiorito	Argentina	Peter Smulders	Netherlands
Peter Fransen	Northern Belgium	Emil Ugarte	Madura
Emmanuel González	Japan		

Subcommission III: SPECIAL STUDIES

Frederick Arvesú (VP)	Antilles*	Victor Marcozzi	Venice-Milan
		Henry Portilla	Southern Mexico
Melchior Balaguer	Bombay	John Thomas	Wisconsin
William Le Saint	Chicago	Linus Thro (P)	Missouri

D. *Commission IV*: RELIGIOUS LIFE

Chairman: George Ganss — Missouri

Secretary: Edward Briceño (P) — Eastern Colombia

Subcommission I: NATURE AND PURPOSE OF THE APOSTOLIC RELIGIOUS LIFE IN THE SOCIETY IN THE TIME OF VATICAN COUNCIL II

Jeremiah Hogan	Australia	Francis von Tattenbach	Upper Germany
Jesus Iturrioz	Loyola		

Subcommission II: VOWS IN GENERAL IN THE WORLD TODAY

a. Obedience and the exercise of authority. Manifestation of conscience

b. Chasity: positive treatment

aa. Spiritual significance of the vow of chastity

bb. Education of the affective life of Ours

John Connery (P)	Chicago	Harold Small (A)	Oregon
Anthony Mruk	Lesser Poland	Gunther Soballa (P)	Eastern Germany
Emmanuel Segura (VP)	Paraguay*		

Subcommission III: POVERTY

a. Moral, ascetical and juridical aspects

b. Poverty as bearing witness

Joseph Aldunate (P)	Chile	Victor Iriarte (VP)	Venezuela*
Anthony Delchard	Northern France	Anthony Leite	Portugal
Jesus Díaz de Acebedo	Loyola	Anthony Messineo	Sicily
		Joseph O'Brien	California

Subcommission IV: SPIRITUAL LIFE

a. Scriptural and theological foundation of spirituality in the Society

b. Apostolic spirituality of the Society (the contemplative in action)

c. Practice of the spiritual life, both personal and liturgical

Henry Birkenhauer	Detroit	Ansgar Mueller	Southern Brazil
Augustine Fimmers	Northern Belgium	Ignatius Rentería (P)	Northern Mexico
Philip Franchimont (P)	Southern Belgium	Maurice Rycx	Central Africa
		Luke Verstraete	Ranchi
John Walter Fuček	Croatia		

Subcommission V: SPIRITUAL FORMATION AND PROGRESS

a. Excellence of spirit over the letter
b. Education for spiritual maturity
c. Spiritual direction
   aa. Formation of spiritual directors
   bb. Formation of young men in spiritual conferences with directors

Miecislaus Bednarz	Lesser Poland	Paul Shan	Far East
Charles Fank (P)	Upper Germany	James Shanahan (P)	Buffalo
Sylvester Monteiro (VP)	Kanara*	Francis Silva	California
Michael Rondet	France-Mediterranean		

Subcommission VI: TERTIANSHIP

Joseph Arroyo	Toledo	John Laramée	Montreal
Edward Bulanda	Greater Poland	Charles McCarthy	Far East
Armand Cardoso	Central Brazil	John McMahon	New York
James Goussault	France-Atlantic	William Murphy	New England

Subcommission VII: COMMUNITY LIFE AND DISCIPLINE

a. Sense of religious discipline as a means both to achieve the purpose of the Society and to foster fraternal charity
b. Practical norms for accommodation to variety of places and types of houses

Francis Xavier Baeza	Castille	John Terpstra (P)	Netherlands
Brendan Barry	Ireland	Joseph Emmanuel Vélaz (P)	Loyola
Edward Sponga	Maryland		

E. *Commission V*: CONSERVATION AND ADAPTATION OF THE INSTITUTE

Chairman: Joseph Oñate (A) — Far East
Secretary: Joseph Hoing (P) — Northern Belgium

Subcommission I: IMMUTABILITY OF THE SUBSTANTIALS

Restudy of the Decrees of the 27th General Congregation

Lucius Craveiro da Silva (P)	Portugal	Ignatius Gordon	Andalusia
		Lachlan Hughes	Salisbury Mission
John Ford	New England	Henry Klein	Eastern Germany
Peter van Gestel (A)	Netherlands		

Subcommission II: ADMISSION TO THE SOCIETY AND TO HOLY ORDERS; DISMISSAL

Charles Bresciani (VP)	Bahia*	Edward Mann (P)	Bombay
		Joseph Riaza	Castille
Michael Elizondo	Argentina	Richard Rosenfelder	Patna
Nicholas Junk (P)	Lower Germany	Alphonse Villalba (VP)	Ecuador*
Cecil Lang (P)	New Orleans		
Simon Maas	Netherlands		

Subcommission III: DIFFERENT GRADES IN THE SOCIETY

Aloysius Achaerandio (VP)	Central America*	Laurence van Roey	Ranchi
		John Schasching (P)	Austria
Isidore Gríful (VP)	Uruguay*	Edward Sheridan	Upper Canada
Clement Pujol	Tarragona		

Subcommission IV: COADJUTOR BROTHERS

Diaconate

George Ducoin (P)	France-Atlantic	James McQuade	Detroit
Armand Gargiulo (P)	Naples	Joseph Oñate (A)	Far East
Joseph Hoing (P)	Northern Belgium	Leo Rosa (P)	Venice-Milan
Ignatius Iglesias	Leon	John Sehnem (P)	Southern Brazil
Paul Mailleux	Southern Belgium	Angelo Tejerina (P)	Leon

Subcommission V: KNOWLEDGE OF THE INSTITUTE AND EFFECTIVE PROMULGATION AND COMMUNICATION OF RULES AND NORMS

Leo Cullum	Philippines	Roderick MacKenzie	Upper Canada
Julius Caesar Federici (P)	Rome	Albert Moreno (A)	Western Colombia
		Joseph Ridruejo (VP)	Peru*
Joseph Gallen	Maryland	Francis Robinson	Northern Mexico

F. *Commission VI*: MISSION OF THE SOCIETY TODAY

Chairman: Maurice Giuliani — Paris
Secretary: Jesus Iturrioz — Loyola

John Calvez	Paris	Vincent O'Keefe	New York
Peter Fransen	Northern Belgium	John Varaprasadam (P)	Madura
John Hirschmann	Lower Germany		
Roderick MacKenzie	Upper Canada		

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ON LOSS OF FAITH

two cases

J. G. Milhaven, S.J.

As you know, His Holiness recently exhorted the members of the Society to combat atheism. More recently, our Father General, speaking at the Council, outlined a strategy of attack against atheism. The more serious atheism, he said, was not express and speculative, but the practical, implicit kind, found even in the lives of believers. And the best way to overcome atheism, whether speculative or practical, was not by intellectual arguments, but by our actions and lives. Thus from two points of view Father General emphasized life or action over thought. I would like to suggest how this epistemological emphasis might throw some light on two particular cases of atheism or, more accurately, of loss of faith.

Why do people lose their faith? Men with pastoral experience offer different reasons. One priest said, "Some give up their faith so as to be unrestrained in sexual matters." Another said, "Some give up their faith in order to be mothered. By taking this position they hope to draw attention, concern, sympathy." One Catholic psychiatrist, who has a great deal to do in varying capacities with educated Catholics, adolescent and adult, said this year, "Every case of loss of faith I know was basically a problem of growth." He illustrated this Delphic remark by the following case, which he felt was widespread and which is the first case I would like to discuss.

A boy, a young man, or even an older man, struggles day by day . . . to be a man. He is struggling to be responsible: to have the courage and confidence to think for himself, to make his own decisions, to answer for the consequences. Obviously, this will not dispense him from continuing to obey and believe and conform. But now he must do these things and everything else as a man. The trouble is—and here psychology confirms ordinary experience—becoming a man, becoming responsible, is a slow, difficult enterprise of years or perhaps a lifetime. It often ends in failure or a quite limited success.

These are clichés of our time, but out of this struggle for a responsible life, some Catholics become atheists (or agnostics). It starts with some-

thing of which they may not be clearly aware: their practical inability or unwillingness to take on responsibly a life of faith. Why won't they or can't they? Perhaps the life of faith that has been taught them and that they have seen about them has not been one worthy of a mature person and seems, therefore, irreconcilable with their present efforts to grow. Or perhaps the fault is more their own: their present efforts towards maturity are too weak and sporadic to assimilate the demands of a responsible life of faith.

In any case, they take a second step and become atheists. One may officially announce to himself that he is now an atheist. Another, without telling even himself, gives up the fight and simply reserves a corner of his life where a small boy will always be worshipping God and hopefully disturbing the rest of his life as little as possible. This man will be a professed Catholic and a practical atheist. Recently, an alumnus said to one of our fathers, "Father, don't worry about the lack of religious practice among your students. Those fellows will meet a good girl some day; she'll tell them to go to church and they'll go." But is it likely that a man who goes to his God because a woman tells him to, goes as a man to God? If not, is it likely that his belief in God, sincere as it may be, will affect his life? One can go to church, pay bills for the Catholic schooling of one's children, and still let one's faith in Christ determine few of one's actions.

Let *God* judge such practical atheists as well as the professed ones. *Our* question: how can we prevent such atheism (or agnosticism), such loss of faith in thought or in action? If the cause of atheism is practical, the priest's action must also be practical, directed at the cause. Father General was surely thinking of cases where one maintains faith by feeding empty stomachs. In the particular case we have considered, the priest would, first of all, try to help psychologically, i.e., to support the man or boy in his struggles towards a responsible life. Imagine, for example, the college freshman reading seriously on his own for the first time, the couples coming to the C.F.M. meeting, the seminarian facing growing difficulties at prayer. How to help them?

One-to-one

Nowadays there is no need to prove or explain that a cardinal factor in assistance is that the directing priest grant considerable freedom. But, it is worth adding, this freedom cannot be indulgence or more permissiveness if it is to promote responsibility. The priest must show his genuine respect and interest in the person's struggling efforts; he must prove that he takes them seriously. This normally means a continuing contact, much listening and watching, consequent response and reaction, which will

range from enthusiastic to severely critical according to what the person has done. The combination of granting great freedom and yet following closely and reacting at each step is obviously exhausting and demanding, even when it is possible. The image that comes to mind is a quarterback backpedalling and covering the pass receiver. But this is, I suggest, the most effective means of combating and preventing the potential loss of faith we've been discussing, of aiding faith to hold firm and grow. And a one-to-one apostolate, though certainly costly, does not seem foreign to the traditions of the Society of Jesus.

Our second case of potential atheism or agnosticism is the man who is no longer "sure" of his Christian faith. The faith still makes good sense to him, better sense than anything else he knows, and, he says, he wants to believe. He has consulted priests, been apparently submissive and docile (e.g., reading the recommended books, praying as suggested), but, so he claims, his difficulty shows no sign of passing away. Consequently, he does not see how in all honesty he could in his mind exclude the possibility of being wrong, if he believed. And can one believe in Christ while at the same time admitting the possibility of Christ Himself being an illusion?

In answering this question, many Protestants and some Catholics go further than seems necessary. According to them, *all* mature believers must turn an intellectual critique on their faith and, at least once, call the faith in question. Moreover, the resultant mature faith, they say, is never absolutely certain; it is always a risk. In religious matters, to be dead certain is to be certainly dead.

I do not know whether this view is heretical or not. I do find it epistemologically unsound. For in this second case of ours, also, there applies the emphasis of life and action over thought with which we started. Every man has deep-seated convictions, e.g., about his family or his country or what's right or wrong for him, which are much more a part of his living than something he thought out. Many a man could not even formulate these convictions, and most would be hard put, on the abstract, purely intellectual level of formulation, to prove them, even to themselves. Yet the convictions are objective, solidly grounded, unhesitatingly certain.

Christian faith can be this sort of conviction. It is true that for some people, perhaps nowadays a goodly number, there is value or even need for some intellectual introspection and criticism of their basic, lived convictions. For these people, it is valuable or necessary to see more clearly what are the solid, lived convictions they have. But even here the convictions are not made more certain or uncertain by being thus reduced to clear and distinct ideas.

However, what of the man in our case, who *has* conducted this introspective critique of his faith and now claims he can no longer be certain about it. He is tempted either to declare himself an atheist or agnostic, or to abandon any attempt to take a responsible intellectual position concerning Christ. In the latter alternative, he'll go along, playing it safe, behaving himself at least negatively, "believing" as he did when a child. But he, too, risks becoming a practical atheist, as the man in our first case.

How could one aid the man facing this dilemma? If he really cannot escape from his intellectual uncertainty, I would suggest that one could well encourage him to accept things quietly as they are for him. Accept, therefore, that he lacks the absolute certainty he wants, but accept also that there are enough indications, especially the testimony of his own *life* of faith, to give him moral certainty or high probability and thus warrant a completely serene and definitive acceptance of God's Word for the rest of his life.

Perhaps his doubts have arisen from a scrupulosity of intellect. Or from pride. Or perhaps he is a victim of the intellectual climate of our times and can no longer recognize introspectively the basic and certain convictions he really has. In any case, our point is that he can accept, as most men must do in the important decisions of their life, to commit himself on good probability, to take a risk. The point, pastorally speaking, is to turn him from obsessive concern with his conscious state of mind and free him thus to give himself totally and peacefully to *living* his faith.

In brief: in both cases we have considered, it is suggested that the priest focus not so much on intellectual difficulties as on living: in the first case by aiding the man to grow humanly into responsible life; in the second case, by freeing him from what is for him an impossible intellectual ideal.

Postscript: I have presented the second case to a fair number of Jesuit fathers, some of whom, by their appointed office, were presumably well qualified to judge. They all agreed with the solution I have just sketched; most of them seemed to take it for granted. Yet, I have not heard this solution in public nor read it in a Catholic book. Nor has anyone been able to tell me of a Catholic book where it is found. Might there not be a few less atheists and a few more believers if this solution were better known? And yet, on the other hand, how could one teach or preach such a solution without provoking in some listeners an unreal spirituality of crisis or without raising problems that were for them unnecessary and too heavy to handle? To answer this final, eminently practical question seems to require much more pastoral experience than I possess. But it does seem worthwhile to raise the question.

SELF-RENEWAL IN JESUIT HIGH SCHOOLS

Jesuits may remain unaware or indifferent to the challenge

Robert R. Newton, S.J.

There are few young Jesuits who would not agree that the high school of their regency was an improvement on the Jesuit high school they attended before entering the Society of Jesus. Yet frequently these same men, and many with longer experience in Jesuit secondary education, will evidence a feeling of unrest and a conviction, especially in areas where educational competition is keen, that the reputation of Jesuit high schools has somehow slipped. A combination of these observations suggests, perhaps, that though the progress accomplished over the past decade had been significant, it has in some way failed to keep pace with the general advances in the best of public and private school education. Evidence can be gathered to support this suggestion.

Renewal in American education

In the late 1950's American education entered a phase which placed sharp emphasis on factors which had previously smouldered quietly beneath the surface. The Russians had launched a satellite and the attention of the public was focused on the question: how good is American education? Public concern gained momentum, accelerated by the realities of the population increase, the rapid expansion of factual data (currently doubling every decade), and

the growing awareness that the pressure of international competition would not permit us to squander what many regard as the nation's number one resource.

A variety of other elements could be enumerated but the fact is that the nation as a whole had taken up a lively interest in education and the public was aroused in its insistence on the "pursuit of excellence." The events of the spring and summer of 1956—the Elementary and Secondary Education Act, the Second White House Conference on Education, the naming of Carnegie Corporation President John W. Gardner as Secretary of Health, Education, and Welfare—all gave clear indication that American education was entering an era that knew no parallel in our national history. The battle of quantity had been won; the new frontier was quality.

Signs in Jesuit education

Jesuit schools do not exist in a vacuum. They interact and are influenced by current movements on the national educational scene. It seems reasonable, therefore, to ask how our schools have reacted to this challenge and what adjustments and innovations face Jesuit schools in this new era of American education.

When the administrators of Jesuit high schools met at Santa Clara in the summer of 1964, one of their aims was to review current developments in the field of secondary education with a view of evaluating and adapting these ideas to Jesuit high schools. Topics such as flexible scheduling, team teaching, ETV, programed instruction, advanced placement, as well as the developments in the various subject fields, were presented and discussed. In the great majority of cases it seemed as though these innovations had at that time made little impression on Jesuit high schools.

Yet many of these new ideas had been common property in educational circles and literature for a fairly lengthy period. In 1961, for example, Robert H. Anderson reported that there were about 100 communities throughout the United States engaged in one form or another of team teaching and hundreds of other communities actively planning toward it.[1] In the "Reports on Experimental Programs" included in the Santa Clara *Proceedings*, only seven Jesuit schools indicated experimentation in this area, some in a very

[1] "Team Teaching," *NEA Journal*, L (1961), 52.

modified form.[2] The Jesuit committee report on team teaching drew all of its examples of successful experimental programs, with one notable exception, from non-Jesuit schools.

Programed instruction had made its appearance in 1959, and in 1960 and 1961 a large number of articles and reviews were available on this technique;[3] instructional television had been compared with classroom teaching in approximately 400 quantitative studies by 1962.[4] The *Proceedings* of the Santa Clara Institute, however, indicated that by the summer of 1964 only two of our forty-nine Jesuit high schools had experimented with programed instruction and only two schools reported the use of closed circuit instructional TV.

Perhaps the one area where this analysis would seem to break down is advanced placement. At the time of the Santa Clara meeting there were twenty-three Jesuit high schools offering AP courses and several more planning to initiate advanced placement. The College Entrance Examination Board report on schools sending candidates for the May 1965 advanced placement examinations included thirty-four Jesuit schools.[5]

A more careful look at the statistics published on the May 1965 examinations, however, gives reason to question how much has been accomplished even in this area. First, in spite of the fact that the advanced placement program has given every indication of being a permanent element in the American educational scene,[6] there are still fourteen Jesuit schools that do not prepare students to take any AP examination. In the schools that do have AP courses

[2] Jesuit Educational Association, *Proceedings: 1964 High School Administrators' Institute*, (New York, 1965).

[3] Harry F. Silberman, "Self-Teaching Devices and Programmed Materials," *Review of Educational Research*, XXXII (1962), 179.

[4] Wilbur Schramm, "Learning from Instructional Television," *Review of Educational Research*, XXXII (1962), 156.

[5] Information on the Advanced Placement Program is drawn from the following CEEB reports: "List of Schools Sending Candidates," "Rosters of Schools Sending Most Candidates in a Subject Area," "Complete List of Readers of the 1965 AP Examinations."

[6] The CEEB publication "A Guide to the Advanced Placement Program 1965-66" indicates that the number of colleges accepting advanced placement candidates had grown from 130 in 1955–56 to 994 in 1964–65. The number of examinations taken has grown from 2,119 in 1955–56 to 45,110 in 1964–65.

it is important to know how many courses are available to what percentage of our usually highly selected student body. One CEEB report on the 1965 examinations lists the schools sending the *most* candidates in particular subject areas. In biology, for example, all schools sending more than fifteen candidates are named. In the lists covering each of the twelve examinations, only nine Jesuit schools are mentioned in any subject area, and the only really significant clusterings of Jesuit schools are in the Latin 4 and Latin 5 examinations (eight and seven respectively). In four subject areas Jesuit schools were not represented, while in four others only one Jesuit school was mentioned.

Using the same non-Jesuit schools that were selected for a statistical comparison of curricula with Jesuit high schools in the March 1965 issue of the *Jesuit Educational Quarterly*, we can estimate our position in advanced placement relative to these schools.[7] The following summary indicates the number of these schools which were listed on the CEEB roster of schools sending the most candidates in particular subject areas. The thirty non-Jesuit schools are compared with the thirty-four Jesuit schools which had AP candidates in the May 1965 examinations:

	non-Jesuit schools	*Jesuit schools*
American History	7	1
Biology	7	0
Chemistry	5	1
English	10	2
European History	3	0
French	6	0
German	8	3
Latin 4	2	8
Latin 5	3	7
Mathematics	12	0
Physics	7	1
Spanish	6	0

[7] Richard H. Twohig, S.J., "A Statistical Comparison of the Curricula of Jesuit and non-Jesuit High Schools." *Jesuit Educational Quarterly*, XXVII (1964–65). The non-Jesuit schools used in this comparison are listed on pp. 254–55 of this article. The basis for choice of these schools is indicated on p. 245.

Admittedly this comparison omits a number of factors which might be considered, but it does give some indication of our progress in advanced placement in relation to schools with whom we would like to compare ourselves. Such a comparison is favorable to Jesuit schools only in the area of Latin.

More significant perhaps are the memberships of the various committees that control the AP program. Given the almost exclusively college preparatory nature of most of our schools, advanced placement seems to be the type of program in which the Jesuit high school system should be able to exert substantial influence and leadership. Yet, though one Jesuit college representative serves on the Committee on Advanced Placement, no one connected with a Jesuit college or high school is currently a member of the important Advanced Placement Committee of Examiners in any of the eleven subject areas. No Jesuit school or college teacher acts as chief reader in any of the subjects, and only five Jesuit high school personnel (three laymen, two Jesuits), representing four of the forty-nine high schools and two of the eleven provinces, are listed as readers of the 1965 examinations.

What is being suggested here is that in advanced placement, as well as in other areas mentioned, acceptance of innovation and response to it has been far from dynamic. The Santa Clara meeting involved a school system whose self-image was one of leadership. One might have expected such an institute to have dealt primarily with the impact of these innovations on its schools, rather than with relatively introductory presentations and cautious suggestions about the possibility of implementation.

Fr. John R. Vigneau's observations on the Santa Clara Institute, voiced eight months later at the high school meeting of the JEA Convention, pointed to our failure to exert influence or leadership in recent developments within the various subject fields: "Examine closely the changes we accepted last summer. Numberless proposals were made and projects were evaluated, and we did not even consider the social sciences, art, and music. But with the sole exception of the Novak Religion Text these were all programs conceived and written by others. As one of the largest groups of independent schools we had made but a ripple in educational thought. We came docilely to Santa Clara to learn and learn we did—at the

feet of other masters."[8] Add to this Fr. Vigneau's conviction that at the adjournment of the last Santa Clara session Jesuit schools, far from being abreast of the most recent developments, were already two years behind the latest movements.[9] And we must also consider how much of what was learned has filtered down to teachers in Jesuit high schools who were not present at the institute or who did not study through the weighty volume of *Proceedings.*

Given these indications of substantial problems in current Jesuit secondary education, it seems worthwhile to delve briefly into the factors which might have led to the current situation, and to ask whether we have the right to expect that these same factors will suddenly or gradually become inoperative in the future.

Professional interest in education

I am sure that it would strike an observer as unusual that the members of any profession would generally be indifferent to new developments in their field. Failing to keep abreast of new developments and assuming that nothing can be added to old and tried methods is as unreasonable in education as it is in medicine, and as unfair to the student as to the patient. Yet who would dispute the fact that this is the attitude of many in Jesuit schools?

Although there is often increased interest in the special academic field to which one is assigned, there remains a general distrust and apathy toward the study of the various aspects of education. This prejudice is due in part to the lack or weakness of the formal education courses individual Jesuits have encountered. It is also the result of an environment where the discussion or study of the professional aspects of education rarely has a part. For many, a blind confidence in the Jesuit system dispels second thoughts on the need for a more professional knowledge of education. Consequently, attention is seldom paid to the periodical literature and few Jesuits besides administrators participate in either local or national educational organizations.

We must face the fact that the present situation holds challenges that did not face Jesuit high schools of former decades. The educational research of the past had lagged far behind research in other

[8] John R. Vigneau, S.J., "Jesuit Secondary School Curriculum," *Jesuit Educational Quarterly*, XXVIII (1965–66), 35.

[9] *Ibid.*, p. 30.

fields. If one were to plot a graph of educational research in the twentieth century, the line would begin at practically zero, gradually and haltingly rise until mid-century, and then rise sharply during the 1950's.[10] The Elementary and Secondary Education Act of 1956 with its allocation of $100,000,000 for educational research and training over the next five years, gives evidence that the present trend will continue. I submit that it will become increasingly less possible for Jesuit teachers to aim at operating first-rate schools and at the same time neglect the results of professional research and investigation. And I do not think that I mistake the feeling of many Jesuits that the Society should be in the midst or at the forefront of such experimentation rather than merely passively adopting the work of others.

An environment for renewal

Given an awareness of the need for adaptation to the rapidly changing situation in American education, a further question might be raised: do we have an environment in individual Jesuit schools which not only allows but actively encourages personal experimentation and innovation?

I have heard the theory advanced that the authority structure in Jesuit secondary education is based on the premise that the inadequacies of the individual teacher will be compensated by giving fuller authority to the principal, and likewise the inadequacies of the individual principal will be balanced by close control by the province prefect of studies. In my opinion this is not an accurate or fair description of the situation, but it does point out that frequently little real decision-making power is given to the individual teacher or principal. In a certain sense, the teacher in the Jesuit school has his thinking done for him, and once the syllabus has been published, little more remains other than how to divide the matter required for the province examination. How often, as a result, has the province syllabus become the limit of the ambitions of both teacher and student, though the talents of both might have promised more? The province examinations which make the syllabus effective not only

[10] Ten years ago, for example, Harvard's Graduate School of Education received $35,000 in federal money. This year, according to Dean Theodore R. Sizer, the Graduate School of Education will receive substantially over $2.5 million from the federal government.

designate what is to be taught but also subtly dictate the way it is to be taught because of the type of question that is anticipated in the examination. Such a detailed structure of authority and testing doubtless has the advantage of implementing a uniform standard of performance, but does it do so by creating a basically passive attitude on the part of the teacher and at the expense of fostering individual initiative?

Some provinces, it is true, have eliminated or de-emphasized province examinations and syllabi; others have retained them and sought a solution in increased stress on departments within schools and province-wide curriculum committees. The success of these and other plans, however, should be measured by the degree to which they revitalize and re-establish the individual teacher as the source and key to self-renewal. Province examinations and syllabi have been used here merely as an example; the real focus is an attitude which can result when the system becomes an end in itself rather than remaining one of the means to more significant goals.

The various elements of secondary education have become exceedingly complex and will become even more complex. One of the effects of this increased complexity should be the realization that the Jesuit administrator will be less and less able to have specialized knowledge in areas that come under his supervision. This will mean heavier reliance on the members of the teaching staff for initiative in investigating, planning, experimenting, and evaluating the latest trends and programs.

The school that would adapt to the needs of the present must abandon an attitude which looks to the administrator as the source of all direction, and must aim at creating an environment which encourages the talents and initiative of individual Jesuits and lay teachers. It is hard to imagine that progress and vitality can mark any organization which does not both make maximum use of the individual resources of its members and cultivate an enthusiasm which comes only from cooperative involvement in planning and decision-making.

These ideas should not be construed as opposition to efficient organizational structures. But they do oppose a system of organization which fails to provide for and foster continual self-renewal. In any organization age brings a tendency toward rigidity and loss

of vitality. John W. Gardner has described the obstacles which face every well established society: "As it (the organization) matures, it develops settled ways of doing things and becomes more orderly, more efficient, more systematic. But it also becomes less flexible, less innovative, less willing to look freshly at each day's experience."[11] Gardner argues that a society whose maturity consists of merely acquiring more firmly entrenched methods of operation is headed for the graveyard. "*In the ever-renewing society what matures is a system or framework within which continuous innovation, renewal and rebirth can occur.*"[12]

The concern for "how things are done" can be one of the diseases of which societies die. The goal that was originally the focus gives way to the subtle dominance of preoccupation with method and procedure. "Men become prisoners of their procedures, and organizations that were designed to achieve some goal become obstacles in the path to that goal."[13]

The rapidly changing face of American education dictates that the fundamental question we must ask is not whether we have an efficient organization but whether we have devised an organizational pattern which keeps goals clearly in focus and places priority on the growth and self-renewal of the system as well as the individual.

It would be incorrect and unfair to take these remarks as criticisms of administrators in Jesuit high schools. In the past they have been the primary source of initiative and as a result have perhaps borne more than their share of the responsibility. But the suggestion is offered that the nature and pressure of the current educational situation demand a shift in the concept of the role of the administrator and the administrative framework he must supply.

Education for self-renewal

This leads to one final area which seems important if renewal in Jesuit high schools is to be seriously considered. Although assuring an environment which encourages initiative is of obvious importance, this will be of little effect unless the individual Jesuit has a capacity and drive for continuous and creative personal growth.

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[11] John W. Gardner, *Self-Renewal: The Individual and the Innovative Society*, (New York: Harper and Row, 1964), p. 44.

[12] *Ibid.*, p. 5. (Author's emphasis.)

[13] *Ibid.*, p. 47.

There are probably few who have not encountered Jesuits in our schools who seem to be unaware or for some reason unwilling to take advantage of the full range of their abilities. Gardner maintains that one reason the individual can rarely think clearly about the renewal of an institution to which he belongs is that it never occurs to him that he may be part of what needs renewing. He argues that often the real obstacles to self-renewal is "the individual's own intricately designed, self-constructed prison, or to put it another way, the individual's incapacity for self-renewal."[14]

This consideration seems even more important when we consider the pressures that will face the alumni of Jesuit high schools in the modern era. It may be useful in some other context to argue what Jesuit education is or should be in the light of Society documents, but it seems to me true to say that what Jesuit education is for the student of today is what today's Jesuits are. The times both within the Church and within American society are marked by a spirit of rapid change. Unless our students are educated for continual and creative self-renewal by men dedicated and actively pursuing the same ideal, then their preparation will soon leave them static and obsolescent in the changing world that surrounds them.

In *Escape From Freedom* Erich Fromm argues that the totalitarian movements were successful in Europe because men sought a release from the burdens and responsibilities that necessarily accompanied freedom. They were content to surrender their autonomy to authoritarian regimes in order to effect a release from the anxiety of personal responsibility. No one can be expected to make a decision in everything that concerns him, but there does exist the temptation to follow the line of least resistance and rid ourselves of the inconveniences inherent in decisions that should involve us. Meetings of faculty and curriculum committees rarely hold much excitement, and the investigation or summer study involved in keeping up with new ideas and programs is difficult to characterize as anything but hard work.

The willingness to endure the annoyances of cooperative effort and the endless struggle to stay informed involve an attitude which views our own education as a continuous and creative process of self-renewal. Such an outlook, although a natural development of our

[14] *Ibid.*, p. 8.

native curiosity, is something that must be nurtured by our own training and education. If this attitude has not been developed during our course of studies, it is unreasonable to expect it suddenly to appear when one is assigned to a Jesuit high school or college.

In a real sense the type of education we offer to others reflects the education we ourselves have received.[15] This seems true not only with regard to what we teach but also the way we teach it and the attitudes we communicate in the educational process. I wonder if Gardner's observation on American education in general might not bear parallel application to aspects of our own training as well as the training we offer to others: "All too often we are giving our young people cut flowers when we should be teaching them to grow their own plants. We are stuffing their heads with the products of earlier innovation rather than teaching them to innovate. We think of the mind as a storehouse to be filled when we should be thinking of it as an instrument to be used. . . ."[16]

Jerome S. Bruner reflects the same idea: "The teacher is not only a communicator but a model. Somebody who does not see anything beautiful or powerful about mathematics is not likely to ignite others with a sense of the intrinsic excitement of the subject. A teacher who will not or cannot give play to his own intuitiveness is not likely to be effective in encouraging intuition in his students."[17] Men whose own development has come to a standstill and whose talents lie for the most part dormant cannot be expected to produce students who will view education in a radically different light. Nor can a system composed of such men expect to be in the midst or at the forefront of the latest educational trends and developments.

Conclusion

These remarks have intended to draw attention to what seem to be current and vital challenges to our Jesuit high school system. The spirit of the times both within the Church and the Society is

[15] Fr. Gustave A. Weigel, S.J. developed in concrete terms the relationship between our course of studies and our effectiveness as teachers in an address to the 1957 JEA Convention. Cf. "The Heart of Jesuit Education—The Teacher," *Jesuit Educational Quarterly*, XX (1957), 7–16.

[16] Gardner, 20–21.

[17] Jerome S. Bruner, *The Process of Education*, (Cambridge: Harvard University Press, 1962), p. 90.

one of renewal and of demand that the work of Christ be reinterpreted for the modern era. This demand is nowhere more vital and pressing than it is in the American Jesuit high school apostolate. Secondary education in the United States has embarked on a new era, an era that will place increasing emphasis on quality and rapid improvement. There are indications that Jesuit schools have relinquished leadership and have even fallen behind, basically because our progress has not kept pace with the rapid updating in the best of private and public education. There exists a real danger that many will remain unaware or indifferent to the magnitude of the challenge that faces Jesuit schools.

There is no simple solution to these difficulties. Three areas have been suggested as possible causes of our current situation: our failure to remain abreast of the developments within professional education, the need to provide a school environment which places fundamental importance on continuous growth, and the necessity of giving priority to education for self-renewal both in our own course of studies and in the schools we operate.

The summer of 1966 will see representatives of our high schools gather on the West coast for the Workshop on the Christian Formation of the High School Student. Such a workshop is a recognition of our need and bears great possibilities for reevaluation and redirection. But the ideas and conclusions of this workshop will be of little significance if the soil on which they fall is not fertile, if the great masses of Jesuits in secondary education are not aware of the crucial tests that modern times pose for our high schools. The present situation offers a unique opportunity for leadership to a national system of fifty outstanding schools. But it also holds the dangerous alternative of mediocrity for schools that remain indifferent to the need for renewal. The security and pre-eminence we enjoy because of the reputation of our Jesuit system is the rich endowment of Jesuits of the past and a matter which deserves our gratitude; how Jesuit secondary education reacts to the pressures of modern times is the challenge of the future and a matter which demands our decision.

Six Poems

John L'Heureux, S.J.

THE UNLIKELY PROPHET

Struck by the lash
of your eye
and your soft laugh
I leaped over the house

twice, maybe three times,
like somebody in Chagall.
A happy comet all
bright blues and reds

and streaming more joy
than philosophy. An end
to grief: fireworks at ten
this evening and at midnight

we will drink beer
and be riotous with God
who likes a good time
too. I will say

implausible things. You
will understand, ignite
your eyes and laugh.
Our mad mad words

will make the black sky
sunrise with a happy hand
grenade. Clear out. Run
for your lives. The house

will catch on fire. They
will dance upon the roof,
the whole damned crowd
of them, seeing that

it does make sense.
Chagall will weep—
fulfilled—as Jesus sings
triumphant in the flames.

TESTIMONIAL: THE DOG OF MRS. HAMMONTON

"nearly had to be put away, poor Daisy";
her fungus itch had all but made her crazy,
had made the beast a running sore with ears.

"I never could have put away our Daisy.
I suffered as she suffered, two whole years
of frenzied scratching at the frantic itch."

But Daisy's back is healed, the little bitch
boasts the fluffiest behind for blocks.
"The Lord should bless you for Sulfodox."

The Lord has blessed me for Sulfodox.
At better pet shops everywhere I am blessed.
That dog will never die. Be it confessed,

however, Mrs. Hammonton will die.
She—notwithstanding Sulfodox—will lie
beneath the daisies sealed in a wooden box

with pearls and worms twining in her breast.

LANDSCAPE

When the hills collapsed, we went inside
the house and hated one another.
We listened while the frenzied wings
battered at the wind; waited, knees
against our chests.

And then the house collapsed. We lived
somehow. Summer that year was heavy with
bees. They melted golden on the humming
branch; molten, orchid, sound of bronze.
Bees were the beginning.

They gave us honey and the law, taught us
how to hear the light wingbeat of love
behind the storm. We learned to bear with
one another, found new earth, wandered
in the garden of our flesh.

Hungry, I grow rich with loving, give
my love, am given more until the weighted
vines go down upon their knees and we see
evening sunlight on the hills. There is no
hunger like the taste of you.

THRASHER

We are betrayed by what is true.
He leaped out from behind his face,
he always did, and said things
we don't say. Poor Thrasher.
Poor dim lodger. We grow to hate
the innocent we injure most;
the famished heart devours.

Winter dawned and settled in his eyes.
He stopped his leaping. When
all the guests went home at Christmas,
no one thought of Thrasher who sat
and hugged his toes. We were relieved
when at the end he took the hint
and passed on quietly. Rest in peace,
Thrasher, you poor leaping toe-hugging
innocent slob.

THE DYNASTY

Did an emperor
anywhere
ever wear clothes?

Once there must have been
one who
saw through a simple eye

and said you must
not kill
unwillingly: malice first

has weight and direction;
only then
will mental arrows strike.

Adjusting his naked
body
would he walk in glory

of having spoken truth?
Or die,
the lie clotting his tongue?

A SUFFICIENCY OF WOMEN

Women—when they cease to be soft mice—
are brilliant feathered birds or animals
or tropic rains. They happen: total,
without warning. I have known five.

Adria lived on spring rain and violets;
a clean small animal with dainty claws
she washed her food, fastidious, in the stream.
(she washed my heart and left it on the bank)
The scent of violets went with her.

Carla was half lion, half flamingo,
fabled creature from a mythic time
when goddesses made love to mortal men.
(she will live and live by the moon's shadow)

Katherine was English sunrise in December;
burred, astringent, in the white cold dawn.
(her grace is hard and permanent as truth)

Laura was a sparrow, wounded, broken.
(who would have thought that, dying,
she could turn her head upon her wing
and plunge her bill beneath my seventh rib?)

Joan was bird and beast and season: blackbird
whirring in the snow, stark extremes
of porpentine whose only quills are love,
my soul's own strict and various weather.
She is altogether free; without parentheses.

Women never wholly die; they tease
the elements to preserve their one fantastic
gift, survive all weather of the heart.
Five women are enough. I die wealthy.

DE GUIBERT AND JESUIT AUTHENTICITY

THE ENGLISH LANGUAGE EDITION of Joseph de Guibert's *The Jesuits: Their Spiritual Doctrine and Practice* is being received among American Jesuits, it would seem, with at least as much interest as the French original was some thirteen years ago.[1] Reviews of the book in what we might call properly Jesuit journals, where the most critical appraisal supposedly would be proffered, have without exception been favorable, and in some instances have spilled over into the decidedly enthusiastic. These reviews confirm the positive evaluation which the original edition received in Europe and, even if the reservations voiced on the original in some quarters have so far been absent from the American scene, this can perhaps in part be explained by our gratitude in finally having available in English an extensive work on a subject of truly vital concern to us, especially at a time when the Society is subjecting itself to a searching re-examination of its structure and practice in the light of the directives of Vatican Council II.

Questions about the authentic spirit of Saint Ignatius and the authentic transmission of that spirit in the Society are today far from academic. This is neither the time nor the place to enter into lengthy discourse on the manifold and far-reaching implications of *aggiornamento*, but perhaps it would not be too far from the mark to suggest that the problem of authenticity is central. Somehow or other we must bring ourselves up to date without losing our heritage from the past, we must adapt without sacrificing our identity, we must incorporate into ourselves the contemporary without neutralizing ourselves out of existence. This is a difficult and delicate task, and we have no particular preliminary assurance that we shall be successful at it. Quite frankly, we need all the help we can get from whatever sources are available. It is in the light of this pressing concern that the English language edition of Fr. de Guibert takes on added importance. We turn to it not for edification and exhortation, as might have been the case just a few years ago, but in order to

[1] Joseph de Guibert, S.J., *The Jesuits: Their Spiritual Doctrine and Practice*. Translated by William J. Young, S.J. Chicago: Loyola University Press, 1964. The reviews specifically alluded to occurred in *Woodstock Letters* 94 (1965), 227–230; *Theological Studies* 26 (1965), 321–324; *Review for Religious* 24 (1965), 481–483. A review by the author of this article appeared in *Renaissance News* 18 (1965), 144–145.

help us discover our authenticity in its essential elements, so that in the new age which is opening up under our very eyes we might continue to serve the Church with distinction and devotion, but also in some recognizable way as sons of St. Ignatius and living prolongations of his great Catholic ideals.

It is these considerations which have prompted this essay on *The Jesuits: Their Spiritual Doctrine and Practice*. The author feels that certain questions about the book are worth being raised and discussed at some length, and for reasons of space this cannot be done in the standard book review. There is no question here of pretending a mastery of the sources of Jesuit spirituality in any way comparable to that of Fr. de Guibert. The best we can hope to do is to bring to bear upon the data he gathers some methodological considerations which will be of some help in evaluating what the book strives to accomplish. Like Bernard of Chartres' dwarfs, we must first climb up onto the shoulders of De Guibert's study in order to be in a position critically to evaluate it.

In undertaking such an evaluation it is essential to keep in mind the rather peculiar circumstances in which the book was composed. Fr. General Ledochowski commissioned it on the occasion of the Society's four-hundredth anniversary. Fr. de Guibert, therefore, neither chose the subject nor the limits of the subject, and was himself aware that the preliminary monographs upon which a successful survey could be based had not yet been done. Nor was there, under these circumstances, any possibility of investigating unpublished sources. He had to resign himself to putting together what he himself described as a "compilation," in the hope that it might at least lay the groundwork for future work in greater depth, and his unexpected death in 1942 left the manuscript unrevised. A generation of scholarship and theological development has been at work since then and this could be incorporated only peripherally and by suggestion into the English edition of 1964. Moreover, given the total context in which De Guibert undertook this task and the expectations which his manuscript aroused even during his lifetime, it would be small wonder if every suggestion of "court history" could be avoided in the final version.

In spite of these difficulties and the author's modest intent, certain sections of the book marked real advances in our understanding of this vast and complex subject. Perhaps the most notable of these is the evidence De Guibert proposes to show that St. Ignatius had mystical experiences of the highest order and that these were the source from which he drew much of his spiritual teaching. De Guibert gives a sober analysis of this mysticism, emphasizing its Trinitarian and Eucharistic orientation, and clearly indicates how Ignatius differentiated what was purely personal

in his experience from what could be of use to others. His isolation of the concept of "service" as a key to understanding the spirituality of Ignatius and to distinguishing it from a mysticism of contemplation or union certainly throws into focus a great deal of the history and traditions of the Society. It is especially in these insights that one suspects De Guibert's study will best stand the test of time and criticism. They have been very justly celebrated in the reviews which have already appeared, and there is no particular need to elaborate upon them here except to reaffirm that they constitute a landmark in Ignatian scholarship.

On the other hand, we should not allow our respect for De Guibert's achievement to preclude the possibility of modification or enlargement of his insights, even in those areas where they are by common consent considered to be the most incisive. As is well known, for instance, great attention has been directed in recent years to the concept of the "contemplative in action" as attributed to St. Ignatius and mediated through Nadal. De Guibert mentions the idea but does not give it great prominence, and at times seems to imply that the Jesuit ideal of the relationship between prayer and action is practically identical with the one commonly assigned to Saint Thomas. It certainly would be unfair to hold De Guibert responsible for a development in Ignatian scholarship which flowered only after his death. Mention is made of it here simply to point out one of the limitations which the book has at what supposedly is its central value, the understanding of the prayer and mysticism of Saint Ignatius. If the concept of the "contemplative in action" is the authentic and revolutionary insight which some believe it to be, then it actually restructures, and does not merely enrich, much that De Guibert writes about the saint's spiritual teaching and its transmission in the Society.

Domesticated saint

In any case, as one moves away from St. Ignatius' own personal spiritual life to his dealings with his fellow Jesuits, especially once the Society received ecclesiastical approval, De Guibert's portrait begins to raise certain further questions. He maintains against all critics that the spirituality of the Jesuits is not petty or repressive, yet from the pages of his book emerges an Ignatius who is rather domesticated, much concerned with calculated tests for his subjects' virtues and with the proper distribution of penances to the members of his community. The sources for these elements in the portrait are unimpeachable, and no one doubts that St. Ignatius was extremely careful about such matters in his dealings with his subjects, in particular when they were still in what might be called a period of formation. What is missing, however, is a corresponding emphasis upon the personal decision and expansive world-vision which some writers on St. Ignatius would propose he expected and

even promoted. De Guibert, to be sure, affirms that Ignatius wanted men who could stand on their own two feet, take full responsibility for their actions, and be magnaniously concerned for the needs of the Church. But he does not give us really striking examples to illustrate this, nor does he make any satisfactory attempt to reconcile it with the other aspects of Jesuit spirituality which he so heavily insists upon, most especially as the book moves forward.

Among these aspects first place might well be given to Ignatius' inculcation of the virtues of obedience and abnegation. One can ask just how helpful De Guibert is here. In the concrete, just what did Ignatius mean by obedience, especially in the light of some of his own dealings with the Holy See? His behavior in these circumstances, for example, is also part of the Ignatian tradition and must somehow be integrated with the self-conscious tradition-making which De Guibert describes in some detail. The word "obedience" is in danger of being eviscerated of all meaning or of being reduced to a rather mechanical exercise in household discipline unless this apparent anomaly is in some way resolved. We know that, in the total complex of Ignatius' concept of obedience, *discreta caritas* had to function, and that it was the delicate and interior norm, irreducible to set formulae, to which he felt the individual—superior or subject—must in the final instance have recourse. Today when penetrating questions are being asked about Jesuit obedience it is essential that we have an inclusive view of every facet of Ignatius' thought on the subject. One suspects that the concept of *discreta caritas* provides a dimension which must be effectively blended with the authoritarian strain in Ignatius in order to have the total picture, especially if our obedience is to be viable in the contemporary Church. At least we might conjecture that on the basis of such a concept the possibility for a sort of doctrinal development within the Society on the question of obedience is not excluded. As a matter of fact, just as with all living thought in the Church, it may be absolutely called for. There are no static answers to questions of historical authenticity.

The second part of the book is entitled "The Development in History, 1556–1942." De Guibert here tries to trace Jesuit spirituality through its long four hundred year history, and is particularly concerned to discover if the tradition has been faithful in its broad outlines to the ideas and ideals of the founder of the order. The sheer mass of data which he assembles is indeed impressive and will be of incalculable assistance to future historians of the order. The conclusion which he reaches at the end of this section, a conclusion which comes as no surprise to his reader, is that the Society, in spite of certain changes in form and tighter organization, has preserved the genuine Ignatian spiritual heritage. Whether

one agrees or disagrees with De Guibert's conclusion, there is certainly room to question some of the procedures and presuppositions he uses to arrive at it.

De Guibert, quite correctly it would seem, sees Aquaviva and Roothan as pivotal figures in the evolution of Jesuit spirituality as we know it today. He very rightly insists upon the fact that as the order expanded a regularizing of the practices of the first generation was desirable and even necessary if the order was to function as a coherent totality. What one objects to is a certain consecration of the particular form this development took and the implication that it was, as such, inevitable and irreversible.

Providence?

It is in this connection, as well as in others, that De Guibert inserts the idea of divine providence into his story, and implies that both Aquaviva and Roothan were providence's chosen agents for the particular style of evolution the Society underwent during their generalships. For the historian this intrusion of the idea of providence is the worst kind of *Deus ex machina* and removes the subject under discussion from control by historical method, effectively insulating it from scholarly criticism. It is hard to see why the historian of spirituality can be allowed use of the providence-concept since his colleagues in biblical exegesis and Church history have long ago been forced to abdicate whatever prerogatives in its regard they may once have claimed. The comparisons De Guibert employs confirm that he is using something more than a mere figure of speach: the development from Ignatius to Aquaviva is like the development from Ignatius' rude days at Manresa to the full flowering of his sanctity at Rome; it is like the development from the apostolic Christianity of the first century to the grand Catholicism of the fourth and fifth.

Here it is one detects De Guibert's penchant for hallowing the institutionalized aspects of Jesuit life: what took place under Aquaviva and Roothan was not only in some sense inevitable, but also—to employ his own pattern—"providential." Sociologists of religion would perhaps apply their own much less elegant word to the same phenomenon: "routinized." Would it be entirely out of order to suggest that the truth possibly lies somewhere between the two extremes of "providential" and "routinized," and that one can accept the development which took place as practically inevitable, given the particular historical circumstances, without making it irreversible? That a certain regularization of a religious charism will always be needed in a large and diversified body is hardly open to question, but that this regularizing cannot take different forms and be subject to rather penetrating revision from time to time would

also seem not to be open to question. A tradition may be authentically one in its original charism, but authentically manifold in its articulation in history.

Torture

To speak of the particular historical circumstances which prevailed at any given period in the Society's history suggests another dimension which must be added to the study of Jesuit spirituality in the future: its relationship to the general intellectual and cultural movements of the times. De Guibert's resources were limited and he could not reasonably be expected to elaborate upon his subject in all its vast ramifications. In evaluating his work with a view to future studies, however, one must call attention to the fact that he would leave his reader with the distinct impression that the patterns of thought and feeling of the Counter-Reformation, the Baroque Era, and the Enlightenment swept by the Jesuits without influencing the seemingly homogeneous flow of their traditions. The transmission of Ignatian spirituality from the suppressed to the restored Society seems, moreover, astoundingly easy. De Guibert does concede, for example, that many of our works of piety did try to accommodate themselves to the devotionalism of the nineteenth century, but he gives little suggestion that there is a deeper problem of real cultural diversity involved in the broad sweep of Jesuit history. For this reason one sometimes wonders just how deep De Guibert's consciousness of process really was, and if he was not in some instances performing less as an historian than as a chronicler, not fully aware of the profound importance for his topic of the developmental patterns in the cultural and intellectual history of secular Europe. It is rather disconcerting to find him seemingly assuming that because our superiors were sincere and prayerful men, trained in the Society, that they were *eo ipso* successful in capturing St. Ignatius' meaning and in translating it into forms which presumably explored all its potentialities. He nowhere emphasizes the fact that these men were products of their own times, formed by a very definite milieu, and that this posed for them, as for all of us, a hermeneutical problem of the first magnitude. Documents do not speak to any of us, most certainly not when they are from an age other than our own. With a professional finesse reminiscent of the worst legends of the Spanish Inquisition we must *torture* their meaning out of them.

The question of the cultural conditioning of patterns of thought and styles of piety suggests a whole new area of data which the future historians of the order must investigate if our understanding is to have its proper comprehension and depth: the expression of our spiritual doctrine in art and architecture. The contributions being made today by art historians to the general field of intellectual and cultural history is one of

the most exciting aspects of contemporary scholarship in the humanities, and has been especially rewarding when trying to recapture that elusive thing known as the feeling or tone or atmosphere of an era, which is so critically important in any discussion of spirituality. The kind of art and architecture one creates or patronizes betrays to the trained eye and mind a whole set of values and sensibilities which mere words—spoken or written—might never fully reveal.

In this regard one might mention the extremely "bookish" nature of De Guibert's approach to history, relying almost exclusively on printed materials. Where this limitation is perhaps felt most keenly is in his failure to illustrate with a truly diversified sampling the concrete meaning of Jesuit spirituality from the lives of our great men and saints, and the corporate undertakings of the Society. To be sure, Aloysius, Stanislaus and John Berchmans receive their due, but today one would like to ask why Matteo Ricci, John de Britto and Robert de Nobili, for example, cannot be discussed in relationship with the Ignatian ideal. There is also, simply to take a very obvious example, the very live issue of Teilhard de Chardin, especially in view of Father General's recent public commendation of his Jesuit integrity. De Guibert's spiritual portrait of Xavier resembles that of his Ignatius, with emphasis from the missionary on humility, the necessity of the particular examen, and a peremptory and unquestioning obedience from his subjects. The question arises: upon what basis has the pattern for the virtues been set up which dominates this section of the book? Again it is a question of authenticity, and it is a question which must be faced squarely and honestly if we are to have any guide-lines from the past to help sketch a program for the future.

Not the last word

For the professional historian there are in this section of the book a number of more or less minor annoyances. Looked at very objectively, one cannot help judging that there were areas in which De Guibert, wittingly or unwittingly, dulled the fine edge of his critical sense, and the benign interpretation he gives to book after book of merely pedestrian merit eventually begins to cloy. The providential course of history is by no means restricted to Aquaviva and Roothan, but is also invoked for Saint Alphonsus, for the devotion to the Sacred Heart, for the role played in this devotion by Colombière, and so on. For irritation value one also should not underestimate the spiritual theologian's special vocabulary of "chosen souls," "lofty summits," and "odors of sanctity."

The last section of the book takes up some general topics relating to Jesuit spirituality, especially as these have been the subject of attack or controversy. Although the formulation of many of the issues involved reaches back in some instances several generations, this section does tend

to synthesize some of the insights of the first two parts of the book and hence has a real value, even though there may be some special pleading here and there. As with the book as a whole, one may question its methodology or even some of its conclusions, but it is too careful a study not to merit serious consideration and provide the basis for future discussion.

As a final word we might observe that the only real disservice we could render to De Guibert would be to relax our efforts to push our understanding of our traditions as far as we possibly can after he has thus mapped out for us a rough course. Our worst ingratitude would be to accept as the last word on Jesuit spirituality what he himself honestly considered to be a compilation and a preliminary study, laying the groundwork for research in greater depth by others. The founding of the Institute of Jesuit Sources augurs well. Would it be too much to hope that the American Assistancy, with its resources in men and means, may some day find itself in a position to enable the Institute to expand its scope from that of publishing translations to that of publishing works of original scholarship by American Jesuits on this subject of absolutely vital concern to all of us? Such a day will come only as the result of intelligent and far-sighted planning which will train a number of talented men with the best methods available. It is a serious and sensitive field of scholarship.

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THORNY QUESTIONS

Seminary in Crisis. *By Stafford Poole,* C.M. New York: Herder and Herder, 1965. Pp. 190. $3.95.

With the conclusion of the last session of the Second Vatican Council, the focus of change in the Church has shifted from Rome to the nations, dioceses, and parishes throughout the world. The priest, and as a consequence the training of the priest, is of vital importance in this effort of the Spirit to be heard and responded to on the grassroots level. Increasing realization of this fact has caused much thinking and numerous writings even during and to a limited extent before the Council on the methods of preparing men for the priesthood in the United States. Thus, for perhaps the first time in history, a searchlight has been put on seminaries which for too long have been kept out of public notice and thus sheltered from beneficial criticism. This excessive protection is undoubtedly one of the reasons why the present look, while revealing many positive features, has found much that is antiquated and stultifying in

American seminaries. The condition of these institutions has lead one author to call them the Achilles heel of the Church in the United States.

Among the many publications on this subject, one of the most extensive, knowledgeable, and balanced is *Seminary in Crisis* by Stafford Poole, C.M. Fr. Poole is a trained historian from St. Louis University and has had much experience as a teacher and as an administrator in midwestern seminaries. Although the author's main concern is with American diocesan seminaries, his book touches so many and such basic points that it has much to say that is of relevance and value to those who are interested in Jesuit houses of study. Poole, while presenting his facts and suggestions in a calm and non-doctrinaire manner and while inviting discussion and disagreement, does give many positive insights into the relation of seminary education to a priest's ability to meet and assess proposed changes, and he throws much light on the meaning of the present rethinking and experimentation taking place in American Jesuit houses of study as well as on the directives on the course of studies produced by the current General Congregation. In addition to providing much beneficial information and many practical recommendations, *Seminary in Crisis* points to numerous areas needing further research and study.

Early in the book, Fr. Poole orientates the reader to the point of view that permeates all his ideas when he presents his ideal of a contemporary priest. Such a man, according to the author, should be intellectually competent, have some degree of originality and creativity, have a wide range of interests, be intellectually adaptable, be able to separate essentials from accidents, have insight, live and be able to communicate the life of the Church to others, have the ability to bring the faithful into contact with the incarnate and inspired word, understand the bases and background of modern American life, have a familiarity with the contemporary bent and its genuine aspirations, and make an effort to comprehend the crisis of each generation which he encounters. In short, Poole wants a living priesthood that is a dynamic element of the Christian world.

From this outlook the author begins his study by treating historically the training of the priest. Although this presentation is rather brief, it is one of the most valuable parts of the book, for it shows how the various aspects of the seminary system were developed in response to cultural conditions that were quite different from those of today.

While important progress was made with seminaries in response to the Council of Trent, Poole sees the real roots of the American system in the early seventeenth century religious revival in France and especially as a result of the work of St. Vincent de Paul and the Vincentians and of Jean-Jacques Olier and the Society of St. Sulpice. During this time

in France and throughout much of Europe, the Church was still reacting to the Reformation. Thus, she was anti-Protestant and polemical in regard to what had been lost, and she was defensive and conservative in regard to what had not been lost. Orthodoxy was defined as unchangeable doctrine, and this resulted in a hostility to new ideas. The faith of the common man was to be preserved by keeping him from contact with anything detrimental to the teachings of the Church which usually included anything that was or appeared to be different or original. As a consequence of the excesses of the reformers and humanists, personal freedom, development, responsibility, and initiative became suspect. There was a fear of religious experiences. The juridical nature of the Church was emphasized because of Luther's position on the invisible Church. Law and obedience were stressed almost to the suppression of human nature. Fear of the natural was also one of the reasons why seminarians increasingly were isolated from the universities in both place and dress.

These tendencies in the Church were reinforced by the growing absolutism and centralization in the political order. The emerging national states needed and demanded increased uniformity within the country. This condition was facilitated by the development of authority in the ruler which was answerable only to God. As a result, the citizen's role was seen to be one of passive obedience with little or no recourse against the abuse of authority. It was presupposed that the only abuse of authority could be on the part of a disobedient subject. Rulers came to look upon themselves as above criticism, and thus they became prisoners of their own concentration of power.

In art the Baroque was deteriorating into much formalism and legalism. And in liturgy stress was placed on external ceremonies. Form became more important than content.

Into this atmosphere DePaul and Olier infused much originality and genuinity, but their spirituality and ideas on the training of priests also reflected much of their age. Thus they held that, although priests should be men of zeal and charity, their contacts with the laity should be minimal. Interest in news about the world was discouraged as something harmful to the spiritual life. There was a real suspicion of intellectual activity. There was a distrust of novelty and of the man who was original. Uniformity and conformity were two of the basic virtues of spirituality. The superior felt obliged to watch closely all details. His opinions were to be accepted without question. Divinity was seen in every decision of authority. The subject's duty was to obey. Despite much work of charity, there was no denunciation of social and economic abuses. And in liturgy stress was placed on rites.

Many of the influences which affected the Vincentians and Sulpicians

also left their mark on the Jesuits, although the latter order was also influenced by many other cultural factors. More study is needed on the origin of the traditions, customs, and practices in the Society of Jesus and especially in its houses of studies. Then it will be necessary to decide which of these have lost their relevance and which are still meaningful for the training of priests today.

Transplants

Poole continues by pointing out that the seminaries in the United States were set up primarily as cultural, intellectual, and organizational transplants from Europe, and that they remain one of the institutions in the United States that has been affected least by the American environment. This situation has also been very true of Jesuit houses of study. Here the educational patterns and many of the values that have been transmitted to the scholastics have been European to a large extent. Little effort has been made to present the positive aspects of American culture. Thus, Jesuits have not been well prepared to contribute creatively from inside their own culture or even to criticize it with full understanding. Much information on this problem is contained in Fr. Edmund Ryan's study of the intellectual history of Woodstock College, done as a doctoral thesis at the Catholic University of America.

The acculturation of the seminaries, as Poole points out, has been retarded by a number of factors. Beginning efforts were cut short by the condemnations of Americanism and Modernism. These documents helped to suppress thought and debate especially in theological matters. This intellectually inhibiting situation was reinforced by the sociological reality of a minority and immigrant status and its resulting ghettoism. Many of the mores of the old countries were retained in the seminaries. Physical isolation intensified intellectual separatism. Little or no effort was made to integrate seminaries into the general education of the country or even into the Catholic system of secondary schools, colleges, and universities. A smug confidence in a possession of the truth together with a traditional methodology plus a distrust, if not a fear, of the world caused seminaries to ignore developments outside their narrow confines. Secular reading, including newspapers and magazines not published by Catholic presses, was banned or tolerated only reluctantly. The contacts of the students, and sometimes even of the teachers, with the outside world were kept to a minimum. And there was very little communication among seminaries. Thus, each one of these institutions was like a little island being bypassed by the main stream of intellectual and cultural life.

Within the seminaries themselves the academic life was anything but exciting. Teaching was static and unimaginative. To a large extent, a high school type of instruction was used for college level students and courses.

There was too much memorization and looking for ready-made answers. Questioning and independent inquiry were not encouraged. There was much apathy and indifference to intellectual growth and thus little interest in research and scholarship. Some experience, however, was gained for logical thought and for the development of ability to analyze and distinguish through philosophy and theology. Yet even these were narrow, because they operated within closed intramural systems and because there was too much compartmentalization of subjects. Further, the theology was excessively polemical, too concerned with long-dead errors, and not interested enough in contemporary questions and in new movements even in its own field.

In addition, seminary life was highly regimented, basically monastic, and had little relation to the realities that had to be faced by the student after ordination. Little effort was made to help the men develop a sense of responsibility, learn how to make intelligent decisions, or form their own lives. Spirituality too often was equated with the mere performance of exercises or with the attendance at them. And not much interest was developed in the current life of the Church or in what others in the Church were doing.

Conformity

Finally, in most seminaries an obedience which tended to be legalistic and militaristic had become the most important part of the students' spiritual life. Docility and conformity were praised, and initiative was discouraged, if not punished. Thus, the quiet, obedient student who never caused trouble could be ordained with hardly any other signs of potential effectiveness as a priest. This rigid interpretation of obedience crushed the ideals of many seminarians, resulted in mass boredom and apathy, produced priests unprepared for the freedom and challenges of the modern world, was used to cover up the weaknesses and mistakes of superiors, and has done much to discredit the virtue of obedience. Thus, the seminaries which were one of the major innovations of the Post-Tridentine Church had by the twentieth century become a most static and ossified institution.

And, as Poole points out, these seminaries are increasingly being challenged by students who no longer have ghetto backgrounds but are products of contemporary American culture. Although the author could have given a fuller analysis of the contemporary seminarian, he does touch on a number of valuable points. He believes that these young men have a strong idealism and that, because of greater possible alternative opportunities and more freedom, they are making a larger sacrifice in entering a seminary than did their predecessors twenty to thirty years ago. The seminarian of today, because of his cultural background, is often

strongly independent and critical, while at the same time lacking security and struggling to find a sense of identity. The effect on such students of a static and isolated environment is the development of some hostilities to authority, an excessive group dependence, a tendency to drift with the crowd, and the forming of a romanticized and unrealistic notion both of the priesthood and of the world. As a result, defections have been disproportionately large among the best seminarians, intellectually and spiritually—that is among the cultured, the inventive, the original, and the leaders.

Poole sees that the situation will improve only when seminaries adjust so as to adequately challenge the latent abilities and generous idealism of the young men who today are aspiring to the priesthood. This adaptation will require a dedicated, qualified faculty; a sound curriculum; a stimulating environment; and a meaningful spirituality. The author points to the fact that there exists little scientific data on the effectiveness of seminary education. Thus, he feels that a thorough study of the training of priests in the United States would be one of the most beneficial projects for the future development of the American Church. Poole wants this study to relate the actualities of seminary life to the work that priests are now doing and are likely to do in the future, to the effectiveness of the priests it has produced as well as to its impact on those who did not complete the full training, to the preparation of priests elsewhere and especially to the German system of sending men to universities, and to the methods used in the better Protestant seminaries. In this effort advice should be sought from informed Catholic laymen, experts in Catholic and secular education, and Protestant authorities in this field. Such a reexamination of goals and means and an investigation into the best efforts of other institutions, together with experimentation, could well be useful for the Jesuit course of studies in the United States. And this approach would seem to be very much in accord with the early practice of the Society.

Fr. Poole, however, feels that certain needs are so blatant that some preliminary suggestions can be offered even before the making of a scientific investigation. He holds that a particularly urgent need is for the improvement of the intellectual standards and of respect for intellectual values in the seminaries. Such a step forward would not only help the student in his own development, but it would enable him as a future priest to serve more effectively an increasingly better educated laity. Academic improvements should include a revitalized curriculum, less of a polemical and more of an historical approach to subjects, a serious reading program, better libraries, some independent inquiry for all students, more emphasis on the behavioral sciences and especially psychology, a

revised course in homiletics, an integration of the intellectual endeavors with all other aspects of the seminarians' life and particularly with his spiritual development, special programs for the gifted student, team teaching, and coordinating seminars. These latter two devices would seem to be particularly apt for Jesuit scholastics so that they might gain experience in synthesizing materials from different fields of knowledge. This type of work may well be the major potential contribution of the American Jesuits to the Church and to the secular, academic and social world. Another important improvement in the Jesuit curriculum would be the finding of a means by which the student could be introduced more formally to the American milieu, its history, culture, philosophy, religion, literature, social and economic institutions and thought, democracy, its strengths, weaknesses, and needs, and its uniqueness and its relationship to other cultures and other countries.

Faculty

Father Poole in *Seminary in Crisis* rightly gives much attention to the faculty. He would require these men to be well-trained, have a love of and dedication to their subject, be somewhat original, have an inquiring outlook, and actualize and personalize the ideas of the priesthood. A faculty member also must be able to establish a meaningful relationship with the students. He should try to understand the individuality of each student and especially those who are different from himself. This ability might require some study of psychology. There also should be a free and explicit interchange of ideas and feelings between faculty members and seminarians. Thus, the teacher should not try to impose his ideas on the student, not drive him but draw him. Proximity is not necessarily accessibility, and we might add that accessibility need not necessarily result in meaningful communication.

A strong case is made by Fr. Poole for freedom for and improved communication among faculty members. Differences of opinion among these men should not be looked upon as signs of disloyalty or as a cause of scandal to the students. Rather these differences should be encouraged, for they are a sign of intellectual health and of true convictions in the teachers. And most students will find in them a stimulus to read and discuss and to develop their critical faculties.

Teaching and decision making in a seminary should be increasingly corporate efforts. The administration should consult the faculty before coming to important decisions not only for the value of their ideas but also to develop an *élan* which can make the difference between life and apathy in an institution. The teachers should also be encouraged and given time to do research and to write and travel. A plan by which Jesuit seminary professors could spend at least one semester a year at an

extern institution might be helpful to them and to the seminarians.

Another factor of great importance, although frequently overlooked, is that of the atmosphere in which the seminarian lives, prays, and studies. As already indicated, most seminaries have a confining and stultifying effect on their students. Poole maintains that here is the most backward aspect of the training of priests and thus is the area requiring the greatest amount of change. He feels that for the effective communication of the word of God to the faithful of today and tomorrow it is of prime importance that the future priest remain in touch with the world in an active way throughout his course of studies. Much can be done in this regard in the presently situated seminaries through some of the above suggestions plus a well-worked out and properly individualized program of relationships with neighboring institutions and peoples and of apostolic experiences. However, Poole holds most strongly that the only real solution to contemporary needs is to educate future priests at regular colleges or universities. Only in this way, he maintains, will the seminarian have the possibility of learning during his period of training how to meet the main currents of the world in which he must eventually work and how to integrate them into his priestly development.

City campus

Fr. Poole envisions the seminarians living in a residence on the campus of a large metropolitan Catholic university. He suggests a Catholic institution for practical reasons, but does not exclude a non-Catholic university. Particularly for Jesuits this latter type of institution might have many definite advantages. Only after detailed investigation could a real decision be made. Poole would have the seminarians attend regular university classes in philosophy and theology, have an additional major, and take other needed or desired courses. The details of each student's program would be worked out according to his ability and choice in conjunction with university and seminary advisors. Courses needed specially for seminarians like pastoral theology could be taught by a seminary professor, but would be recognized by the university and open to all interested and qualified students. The seminarians would be helped by specially trained priests who would live with them and guide them in their spiritual and intellectual development so that all of their activities would be melded in a developing progress toward the priestly goal. These students would be expected to take as full a part in extra-curricular activities, including limited apostolic endeavors, as their time allowed and with guidance from their counsellors. The summers would be spent in obtaining special knowledge in the social sciences plus social work or in advanced study and research.

The author sees many advantages to the educating of future priests

on university campuses. This situation, he feels, would provide an atmosphere for more normal development of seminarians and perhaps prevent some of the present regression among many of them. There would be more opportunity for social and intellectual development and more challenges. It would teach the future priest how to play a more active role in his society than has been done by most American priests up to the present. A university atmosphere could help to dissolve the small clerical ghetto which has frequently grown up within the larger Catholic ghetto. All of this would help the seminarian to understand better the needs and aspirations of the layman. Then too, the competition of a university campus could motivate the clerical student to a fuller development of his abilities. Poole also points out the academic advantages of a greater variety of courses and better library and other facilities. The chance to associate with coeds would help develop the social outlook and attitudes of the seminarians so that they could as priests have normal and intelligent relationships with women who not only make up more than half of the faithful but are taking an increasingly influential place in American Catholic life. The author readily admits the dangers involved in this situation and thus that vocations will receive more testing than in isolated locations. He believes, though, that this is a good, and the vocations that do emerge will be stronger for the experience. Finally, the atmosphere of a university will give the seminarians a better sense of reality, lessen romantic fantasies and naive and ungenerous attitudes that can develop through a lack of contact with the world, and help eliminate deep-seated distrusts and suspicions detrimental to moral and psychological growth.

There are a number of additional values beyond those presented by Poole which could be gained particularly by Jesuit scholastics from attending a university and especially a secular one. In this situation the young Jesuit would early be brought into the atmosphere of intense quest for knowledge which could be a very definite stimulus in the direction of more research and writing. The meeting with sincere, intelligent, dedicated people who have a different orientation and hold variant beliefs can help the Jesuit to rethink his own positions at a new and more meaningful depth. In his efforts to share his point of view and beliefs with his new friends, the scholastic will learn how to translate his book knowledge into language that will have to speak to contemporary minds. The realization of the difficulty of this task and the need for it can help develop to a greater extent the spirit of cooperation among our own men. They will come to need each other to an increased extent in order to compare experiences and approaches and to seek information. Less time or desire, perhaps, will be available to complain about superiors, conditions, or fellow scholastics. In this university atmosphere also, there will be

more opportunity to interrelate one's philosophy, theology, major subject, and general education in one's thoughts and in discussions. The opportunity and necessity for cooperating with others even of different outlooks as well as with fellow Jesuits should increase on a campus. And here too, there could be many ecumenical possibilities.

The establishment of a Jesuit house of studies at a secular university would in many ways be a pioneering effort in the United States and would do much to develop further the imaginative and pioneering spirit in young Jesuits to the benefit of the Church and the country. Such an experience would seem almost essential if the Jesuits are to cooperate constructively with the rising influence of the laymen everywhere but especially in our colleges and universities. Great tact, understanding, and intelligence will be needed if the Jesuits are to avoid the mistakes made by the American Protestant clergy whose lack of adaptability in the latter part of the nineteenth century when laymen were gaining control of their universities resulted in a sharp reaction against theology and clerical participation in many of these institutions.

Of course, the benefits of residence at a university will not come automatically to the seminarians. There are some groups of clerical students at places like the Catholic University of America and University College Dublin who by rule or by their own desire retain a ghetto attitude and thus gain very little from their physical presence on these campuses. A new location will be beneficial only if it is accompanied by a new mentality that will allow and encourage the seminarian to seek maximum value from the university situation. This all may require some rethinking on what is really unique in the priesthood and how it can be best developed in new and changing environments during the period of training and afterwards. Much study, discussion, and experimentation is still needed.

The Future

But whether the new patterns of clergy education are worked out at present seminary locations or on university campuses, prime consideration must be given to an effective spirituality. A man's way to God must develop true inner response and commitment. It must help to mature the seminarian and give him a greater realization of his own worth and the worth of others and of his position in the Church and its resulting responsibilities. Thus, the spirituality must be adapted to the needs and abilities of each individual under the guidance of a well-trained, aware director. Poole feels that this should include small group discussions. He points out that the Church has been slow to understand and utilize developments in group dynamics. The author maintains that corporate efforts of the seminarians themselves can help to solve many of their

own problems. Poole, in speaking of retreats, holds that a properly group-centered situation may do more in one hour than days of silence. Group communication, mutual help, and discussion may be more beneficial for an individual than many talks and much private mediation.

The author does not therefore discard private prayer. In fact, he stresses the need for it. But he insists that it must be related to sound human experiences. It must rise up from real conditions and real needs. The prayer of the seminarian should include all he is doing as well as his hopes and future goals. It should be less self-centered and more Church-orientated. Poole would question whether the early morning hour is the best or most realistic time for mental prayer. He feels that present practice is more related to an agrarian society and a monastic tradition than to contemporary urban life. For today it might be better if each student were allowed to find out the best time for himself with guidance. And experimentation should be used to discover the best hour for Mass as the central act of worship of the day. Poole feels that it would probably be in the late morning or early evening. The Mass, together with other liturgical practices, should help to integrate each day and the entire life of the future priest.

The author also sees the daily reading of Scripture as an indispensable practice. He feels that this has been neglected by too many priests. And he recommends one or two scriptural devotions a week.

As a final point, Poole discusses the administration of authority and sees it as one of the most difficult aspects of seminary change and development. While maintaining that authority is essential to functioning organizations and to the nature of the Church, he proposes that many of the ways in which it has been handled just won't work any longer. He points out that there can not be an effective continuation of the use of God-given authority which is not exercised in a Christ-like manner. More and more seminarians are becoming aware of the basic equality and freedom of all Christians. And Poole does not see this fact as incompatible with hierarchical jurisdiction. Further, he rejects, although he admits that it is a thorny question, any absolute equation between the will of the superior and the will of God. The author points out that such an equation has too often been used as an easy escape for superiors who don't want to be bothered explaining their actions or who wish to protect themselves when they do not fully think out commands.

Poole, using the findings of a number of Catholic psychologists and sociologists, stresses the necessity for superiors, when using authority, to respect the integrity and consciences of their subjects. It has been found that coercion and "blind" obedience just do not create personal commitment and change of heart. Men in the Church do their best work when

they have as much freedom and self-respect as possible. It is therefore the job of authority to motivate and inspire inner response. To gain spontaneous and free compliance is perhaps the most difficult task of authority, and yet it is vital for intelligent participation in group work. It is, Poole maintains, too rarely attempted, not to say attained, in religious houses. Yet this is precisely the type of obedience that should be drawn from the seminarians, for this is the kind that will produce the greatest service and is most human and Christian. And this is not only important for the clerical students themselves but for others, for how a seminarian is trained will determine in large part how he will treat people as a priest.

Superiors should also be conscious that the development of the seminarian should lead him not to be just a follower but also to be an effective leader. This does not exclude, but actually will include, a definite amount of discipline. But this discipline will probably have its most constructive results if it is related to meaningful and practical goals like fostering punctuality, courtesies to others, good manners, cleanliness, and cooperative endeavors. Seminarians should be given responsibilities that require the making of decisions and the taking of risks and then the standing behind the results. This could be done according to the principles of subsidiarity. Small, petty, rigid, detailed rules should be abolished and the seminarians should be required to work out a program for their individual and their corporate lives. Experiments in England show that clerical students not only can do much to govern themselves, but that they thereby grow in maturity and loyalty. And this in no way need detract from the ultimate authority of the superiors.

In this regard, Poole points out that much can be learned from corporations and other organizations that work successfully in the American environment. In their operations they have found that there must be a free flow of information and ideas between those in command and those on the lower echelon. Authority must be able to trust itself to its subjects. And even more important, the subjects must feel that they can confide in their superiors and that their ideas and suggestions will not merely be tolerated, but are sought and valued. A man must feel that he is an integral part of the organization to which he belongs, if his contribution and obedience will ever measure up to its potential.

Already many of the suggestions contained in *Seminary in Crisis* are being discussed, tried, and adopted by different Jesuit and other seminaries in the United States and elsewhere. Errors are being made and will be made but, with increasing courage and trust in the Spirit, the American seminaries are undertaking the challenging task of adapting to meet the needs of a changing Church.

HENRY C. BISCHOFF, S.J.

SELECTED READINGS IN LITURGY

(*Listing prepared and commented upon by Fr. C. J. McNaspy of* America *magazine.*)

Christian Sacraments and Christian Personality. *By Bernard J. Cooke, S.J.* Holt, Rinehard, and Winston. Pp. 117. $4.95

More than a textbook, this volume draws on the latest developments in sacramental theology, closely related to the Constitution on the Sacred Liturgy. Stresses the social implications of the sacraments and communitarian nature of the Eucharist.

Our Changing Liturgy. *By C. J. McNaspy, S.J.* Hawthorn Books. Pp. 272. $4.95

The Constitution seen in the perspective of change in the Church and as related to social, biblical, kerygmatic and artistic movements. An appendix includes the Constitution and some important postconciliar documents. Preface by Godfrey Diekmann, O.S.B.

Worship in a New Key. *By Gerard Sloyan.* Herder and Herder. Pp. 191. $3.95

A popularly written explanation of changes going on in the liturgy today. Fr. Sloyan's volume of homilies, *To Hear the Word of God*, gives many samples that should illustrate various approaches to the homily problem.

New Horizons in Christian Living. *By William J. Leonard, S.J.* Liturgical Commission, 445 N. Emporia, Wichita, Kansas. Pp. 96. $.75, $.60 in orders of more than 9.

A very practical follow-up to Fr. Leonard's *New Horizons in Catholic Worship*, stressing personal and social implications of worship. Discussion program by Msgr. Leon A. McNeill.

Seasons of Celebration. *By Thomas Merton.* Farrar, Straus, and Giroux. Pp. 248. $4.95.

Meditations on the liturgical year, with particularly useful chapters on "Liturgy And Spiritual Personalism" and "Liturgical Renewal: the Open Approach."

"Imitate What You Enact," *by J. D. Chrichton,* **The Way** 5 (1965) 215–25.

The distinguished English liturgist, whose commentary on the liturgical constitution, *The Church's Worship,* is a marvel of conciseness and sanity, here studies the problem of formalism in religion: "the separation of its outward expression from its inner content."

"The Liturgy in the Modern World," *by Christopher Kiesling, O.P.,* **Chicago Studies** 1965, pp. 3–17.

A clear presentation of liturgy as a preservative of balance, hope and joy in authentic human experience.

"Christian Sacrifice," *by Bernard J. Cooke, S.J.,* **The Way** 5 (1965) 118–25.

This article presents sacrifice in its most important Christian expression as "essentially a matter of accepting life rather than of losing something . . . a most basic acknowledgment of filial dependence upon the Father."

"The Sacrifice of Christ," *by John Ashton, S.J.,* **The Way** 5 (1965) 105–17.

A study of Old Testament sacrifice and its three aims: gift, expiation, communion. These are "achieved in the single sacrifice of Christ, where they are no longer distinct."

"Scripture Enquiry," *by John Bligh, S.J.,* **The Way** 5 (1965) 154–59.

The meaning of "do this in commemoration of Me." Contains practical hints on frequency of communion and Sunday celebration, based on analysis of scriptural words of consecration.

ALOYSIUS J. ROCCATI, S.J. (1878-1965)

Aloysius Joseph Roccati was born in Pianezza, near Torino, Italy, on July 1, 1878. His father's name was Carlo Roccati. His mother's maiden name was Giacinta Amapane. He has a sister, younger than he, Teresa Roggero, a widow still living in Torino, with her married daughter, Signora Anna Annovazzi, the mother of two sons.

He received his grade school education at Pianezza, Torino, from 1884–1888; his secondary schooling in Giaveno, Torino, from 1888–1894. Fr. Joseph Sasia, S.J., Provincial of the Turin Province, who was at one time connected with the University of Santa Clara, received him into the Jesuits at Chieri, Italy, on August 4, 1894. After completing his training as a Jesuit in the Novitiate and Juniorate of the Jesuits at Chieri, he taught for two years at a Jesuit College (Instituto Sociale) in Torino, and at the Collegio San Tommaso of Cuneo, Italy, also for two years.

His theological studies were begun at Chieri, but they were interrupted by his coming to America, where they were completed.

Fr. George de la Motte, S.J., Superior of the Rocky Mountain Missions, during a visit to Italy from Spokane, Washington, on passing through Chieri, informed the theologians of Chieri that "he had permission to take five young Jesuits with him back to the then called Rocky Mountains Missions." "When I volunteered," Fr. Roccati used to recount, "he told me: 'Fine, we'll leave tomorrow!' "

He arrived in Spokane in 1906, where, after completing his theological studies, he was ordained a priest on June 8, 1908, by M.R. Edward J. O'Dea, Bishop of Seattle, in St. Aloysius Church, Spokane.

Third probation was completed at the Jesuit tertianship at Cleveland, Ohio. He pronounced his final vows at Spokane, February 2, 1910.

While he had left Italy for the purpose of missionary work among the Indians of the Northwest, his superiors, cognizant of his ability and zeal, and aware of the crying need of a priest to take over the care of the immigrant Italians, first appointed him assistant pastor of St. Michael's Church in Portland, Oregon (1910–1912), a church at that time frequented by the Italians of Portland. His second appointment brought him back again to his apostolate among the Italians of the Spokane area, where his zeal and courage resulted not only in very effective and widespread priestly work, but also in threats to his life, occasioned by his energetic opposition to some evil-doers.

Prudent transfer

During his ministries he had discovered so many of his countrymen being cheated or robbed of their wages by fellow countrymen, that he instituted an agency in Spokane which would transmit the wages of these laborers in the mines and railroads to their families in Italy, without charge. The agency was called "Italica Gens". But, besides succeeding in saving the money of these immigrants, it won for Fr. Roccati the hatred of those store-keepers, saloon-men and notaries, who formerly had waxed fat on their usurious rates or dishonesty. Anti-clericalism at that time was still rife among a certain class of Italians, and after his life was threatened, even openly, his superiors thought it more prudent to transfer him.

During his years of apostolate among the immigrants of the Spokane area, he took care of many mission stations from Minehaha in Hillyard to Priest River, Idaho. His parishioners were scattered among the railroad sidings, mining camps, lumber camps and mills—wherever there was a colony of Italians.

For example, his mission to Priest River, Idaho, on the Great Northern Railroad right-of-way, took him once a month sixty-three miles by train from Spokane. His parishioners there were Italian immigrants from Calabria. He would arrive to say Mass at one o'clock in the afternoon. After setting up his altar in the public school, he would hear confessions, and then say Mass. His breakfast afterwards would be a plate of spaghetti. The school room soon proved to be too small. So an acre of land was obtained; his parishioners cleared off the stumps; and a church was built in 1910, with a room in the back. The building is still standing.

Sick calls out of Spokane, in those days of infrequent trains and horse and buggy, sometimes took days. It is no wonder, then, that his name still lives on among these people.

He was transferred then in 1915 from Spokane to Juneau, Alaska, where his zeal and energy again had full sway for ten years. His assignment to Juneau, where he was to work so effectively, was brought about by an unusual connection of facts. His superior, Fr. Provincial, (Fr. Richard Gleeson, at the time) was thinking of sending him to San Jose, California, to replace Fr. A. Valpolini, the pastor of Holy Family Parish, the Italian national parish of San Jose. Nine years before, the Italians of Santa Clara Valley had constructed for themselves a little gem of a church edifice on the classical style. It was an ornate building, a miniature replica of St. Peter's of Rome; and although artistic, its seating capacity—despite the large outlay of money in its construction—was only about four hundred seats. Most of the cost of this expensive building had been left by the original pastor and his energetic building committee as a debt to be paid by the future users of Holy Family Church.

While visiting Fr. Valpolini, who was then pastor of the church, Fr. Roccati learned of the very large debt on the church, and realizing that it would be very difficult to liquidate the debt when the Sunday collection was between five and ten dollars a Sunday, he was reluctant to assume the burden.

Fr. Roccati would delight in repeating how his call to the arduous Alaska mission came about: "When Fr. Provincial asked me, 'Who, then, is going to replace Fr. Valpolini here at Holy Family, whom I'm desirous of sending to Alaska?'; I countered by saying, 'Why not send me to Alaska?' "

To Alaska

The Provincial lost no time, and Fr. Roccati arrived in Juneau, Alaska. Juneau in 1915 was a town of about five thousand people, with perhaps fifteen hundred Catholics. He made many lasting friendships in Juneau, among Catholics and non-Catholics alike. He was extremely busy there as pastor of Juneau and Chancellor-Secretary to Bishop Crimont of Alaska. The parochial school there is one of the results of his labors. His priestly ministrations obliged him to make frequent trips to the mines and fisheries scattered about Juneau. He experienced during his pastorate there the very sad necessity of helping to identify and bury the hundreds of unfortunate victims of the ship "Princess Mary" disaster; and later on he closed the eyes of many of his own parishioners in death during the flu epidemic. Illness finally forced him to return to the United States for an operation, which he underwent successfully at the hospital in Seattle.

Back to California

After he recuperated, his superiors transferred him to Holy Family Parish in San Jose, California, to take care of the Italians of Santa Clara Valley. He arrived there in 1925, and remained there, taking care of their spiritual need, for two years as assistant pastor, and since 1927, as pastor of Holy Family Church.

An idea of his effective energy can be obtained from a short excerpt taken from the "Annals of Holy Family Parish" (the diary or log-book of the parish): "August 16, 1927, Fr. Serafino Snider, S.J., who had been in this parish for seventeen years, went back to Italy; and Fr. Aloysius Roccati, who was assistant pastor for the last two years, replaced him as pastor. During 1928 . . . [Here starts a list of works accomplished and the cost—remodeling, painting, decorating, stained glass windows installed heating system re-built—which ends with the meaningful statement] Attendance in church has almost doubled. The Holy Name Society and the Christian Mothers Society are revitalized." And this activity was to continue until poor health caused him to be replaced thirty years later.

He had not been here very long, for example, before he succeeded in building a new rectory behind the church. With the continued generous help of the many families on which he had showered his kindness, he was enabled to embellish the church edifice inside and out until it became under his judicious and artistic taste truly a house of prayer.

He was assiduous in visiting his sick parishioners. His frequent visits to the hospitals throughout the years were a by-word. He was tireless in keeping his parish in a turmoil of social activities. The stage plays he produced are still remembered; his regular ravioli dinners were famous. His annual church bazaars and parish picnics were always successful.

He accompanied various groups of his parishioners on pilgrimages to Rome. And it wasn't long before his work in San Jose for the betterment of the Italians came to the attention of the Italian government, which recognized it and rewarded him publicly.

During this round of parochial activities his apostolic sense made him find time to preach missions to the various groups of Italians scattered throughout California. This particular and effective kind of work of his, for the spiritual benefit of the Italians of California, he consolidated by planning and founding the Italian Catholic Federation. This organization, of which he was co-founder and Honorary Life Member of the Central Council, has now spread to almost every city of California.

Mexicans

This apostolic instinct in Fr. Roccati over twenty-five years ago led him to welcome the Mexicans to his church. The annals of Holy Family Parish state under March 10, 1939: "A very special Mass was celebrated for the many Mexicans, who came to honor Our Lady of Guadalupe . . . Fr. Charles Walsh, S.J., . . . preached in Spanish." Again under date of December 7, 1941, we read: "The Mexicans of San Jose and vicinity celebrated with great pomp . . . the Feast of Our Lady of Guadalupe with a Solemn High Mass at 11:30 a.m. Fr. Prieto preached in Spanish. Five hundred persons crowded the little church." By this time the Mexicans were coming in numbers each Sunday to the Mass instituted for them at 11:30 A.M. Father Biagini, then assistant pastor, read the gospel to them in Spanish. Encouraged by the zealous pastor, they began to flock to Holy Family in droves. From the time that Fr. Roccati had opened the doors of his church to the Spanish speaking people of San Jose, up to his death, he had seen their attendance increase continuously until three Masses on Sunday in Spanish were not enough to take care of all the Spanish speaking people who flocked to Holy Family.

His silver jubilee, in 1933, was a big event. His fiftieth anniversary as a Jesuit in 1944, celebrated at the University of Santa Clara, was long remembered. But his fiftieth anniversary as a priest, celebrated on June

7, 1958 was almost a civic event, with a very large banquet in St. Claire Hotel that was a very clear sign of the respect and affection he had gained during his apostolate at Holy Family Church.

The unrelenting march of this apostolic life continued long after the time of ordinary retirement. The march may have become slower with the increasing years, and toward the end was occasionally held up by an operation or a stroke, only to be forced again to the former pace.

In October of 1956, two days before the golden jubilee feast of the parish, he suffered his first stroke; but before the year was through he had completely recovered, and was active once more. There were more strokes in 1961; and then in May of 1961 he underwent a serious and critical operation, during which he almost succumbed. But he recuperated, and seemed almost as good as new. His pace now was much slower.

He had been replaced as active pastor on May 18, 1959. This step was for the better; because as Pastor Emeritus, he passed his days at the rectory, serenely, continuing to work effectively as confessor and counsellor. The last five years, then, of his life, he passed in semi-retirement as Pastor Emeritus. But his legs no longer took the sure steps of his former years and his cane was his constant companion. He continued to say Mass daily until May of 1963. He was not the man to suffer patiently the inescapable effects that the years had on his body, but he bore this with Christian fortitude.

On May 14, 1965, he became seriously ill and was taken to the hospital. His proverbial power of bouncing back failed him this time. A blood clot in one of his legs debilitated him and caused him no little pain, before God summoned him quietly in the hospital room in the Sister's Hospital in Santa Cruz.

* * *

Among the Italians in Spokane. A Letter of Father Aloysius Roccati to Father Paul Poli.

Spokane, Wash., February 27, 1913

Dear Father:

In the midst of all these Italian emigrants I have at last adopted the maxim of St. Francis Xavier and made myself one of them, taking part in all their joys and sorrows in order to lead them to God. Hence I have acquired some reputation among them as an adviser, a protector of the poor, an alms-giver, a justice of the peace, an organizer, teacher, secretary, etc., etc.; and so, out of the hundreds who are continually coming to me, some at least return to God. You do not know how difficult the work is and how much exertion it entails! Moreover, the American papers have been making a celebrity of me lately by publishing articles about me, and this without

very much reason. When, a few months ago, I first began the construction of our little church, in order to encourage my workmen to excavate the foundations free of charge, I also began to work with pick and shovel. What was my surprise when, the next day, I saw in the three city papers, my picture. There I was, pick in hand, right in the middle of the other workmen. But it is an ill wind that blows nobody good, and so this cheap advertising was of some benefit to me; in fact one of the breweries sent me, free of charge, several cases of beer for the workmen, and people who were total strangers to me, among whom was a Chinaman, gave me financial assistance.

Another occurrence also afforded material to the reporters, who are always in quest of something sensational. About a year ago one of my poor Italians was declared by a medical commission of twenty doctors to be afflicted with leprosy. The neighbors at once began to get alarmed and by means of meetings and petitions forced the city to separate the poor man from his family and relegate him to a little hut outside the city, forbidding absolutely all approach to his dwelling. Naturally, I entirely disregarded all these orders and went several times to see him and bring him Holy Communion. The last time I went to see him there was over three feet of snow on the ground. With much difficulty I succeeded in reaching the little hovel after a two hours' walk and found the poor fellow in a deplorable state. Having assisted and comforted him to the best of my ability, on my return to the city I went straight to the mayor, who by the way, is also a Unitarian minister, and protested in the name of humanity against the disgraceful way in which this poor man had been abandoned. The mayor promised to look into the matter; in fact after having written again and again to President Taft he finally obtained permission from the Government to have poor Volcano, this is his name, conveyed to the leper-colony on an island in the Pacific, 400 miles from here. The first step had been taken, but the difficulty was how to bring him there. Through fear of popular sentiment and loss of patronage no railroad company would accept him; other means of transportation were impossible because of the deep snow and the high mountains to be crossed. After a long consultation with the mayor, we obtained a medical certificate which declared that, for the present, on account of the intense cold, the germs of Voleano's disease were harmless; then, without a word to a living soul, on the morning of January 20, at 5 A.M., the Rev. Mayor and myself went in a sleigh to the leper's hut, and having dressed him as well as we could we placed him between us in the sleigh and went right to the station, where I bought three tickets for Seattle. Unfortunately the train was four hours late and, while we were waiting, the poor leper got away for a few moments, ran to the telephone, and called up some of his friends. In less than half an hour the station was full of Italians and we were in great danger of being discovered. I had to exert my authority to keep them quiet and prevent them from spreading the news before our departure. Thanks be to God, about noon we began our journey. The tears and sighs of the poor fellow were pitiable, for he knew very well that he would

never see Spokane and his family again. In crossing the mountains the train was blocked for over six hours by the snow, which in places was fourteen feet deep, and after twenty-four hours we had completed a trip which, under normal conditions, would have taken only half the time.

On our arrival in Seattle we found the papers of both cities full of the details of our romantic flight, and the newsboys in the streets, yelled into our ears: "Mayor Hindley and Father Roccati arrived this morning in Seattle with the leper Voleano; heart-rending details, etc., etc." After this fine reception it was certainly not prudent for us to remain long in Seattle, hence we left quietly on the first boat for Port Townsend, a promontory on the Pacific, four hours distant. Arriving at Port Townsend we saw awaiting us the "death boat," that is to say, a little government steamer, which carries the sick and the provisions to the leper island, called Diamond Point. And here an accident happened, which came very near costing the life of the poor fellow. While transferring him from one boat to another, the leper, who was weeping bitterly, lost his balance and fell into the sea, which was very deep at that place. The sailors, through fear of catching the leprosy, did not dare to touch him, and he was about to disappear for the last time in the sea. In this desperate state of affairs I myself went down into the water by means of the rope-ladder attached to the side of the boat, and waist-deep in the ice-cold water I succeeded in catching the extremity of his coat and thus keeping him on the surface of the water until by the help of others we landed him safely on shore. We made a fire right away, the mayor went to buy some clothing, I helped him put on the dry clothes, and after the space of an hour or so, as he was feeling better, we carried him on board the boat, and I put a crucifix in his hand. The little boat rapidly disappeared in the direction of that island, where five other lepers are slowly but surely approaching their last hour. I cannot describe to you the deep impression his last words made on me: "Father, pray for my soul and do not forget my family: *arrivederci in cielo.*"

On my way back from Seattle I stopped a week in Tacoma, where I gave a little mission to the Italians, of whom there are about 4,000 in the city. Here too as in most other places the poor people are entirely thrown on their own resources without any one to take charge of them. Hence it happens that many lose their faith altogether, and the young men fall into the hands of Methodists, who are always on the lookout for innocent victims. In Tacoma they have unfortunately that rascal Giovannetti, of whom the papers have spoken so much during the Lawrence strike, and who by chance escaped the scaffold which he deserved. Of course he is a true priest-hater; for several years he was a protestant minister, but now he professes atheism, since being a demagogue is more remunerative for him than preaching. They have also another scoundrel who finds it profitable to preach Protestantism to his poor countrymen. My mission was quite successful, but what is the use, if the work cannot be continued through lack of priests? A half dozen zealous missionaries would not be enough for the immense work. Now that the paschal season has begun I shall have to cover a territory as large as Italy in order to

give these poor people the chance to make their Easter duty. Walla-Walla is 200 miles from here; Clayton, 52 miles; Priest-River 62; Wayside, and Medical Lake are nearer, and Rosland is in Canada.

But I see that I have made my letter too long; it was written during my spare moments and it has taken me a week to complete it. If by this long letter I shall obtain nothing else but your prayers and those of the Fathers, Scholastics and Brothers of the *Casa di S. Antonio,* I shall consider myself amply rewarded.

Yours affectionately in the Sacred Hearts of Jesus and Mary,

P. A. Roccati, S.J.